THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Gethsemane.

The sun set in a fearful hour,
The skies might well grow dim,
When this mortality had power
So to o'ershadow HIM!
That He who gave man's breath might know,
The very depth of human wo.

MRS. HEMANS.

'T WAS deepest night. Above the distant hills
The crescent moon had hung her silver bow,
Gilding the curtains of the eastern heaven
With a most holy radiance; and round
The solemn splendor of her midnight path,
The burning stars—her glorious ministers,
Wierd sentinels of night, whose shining ranks,
Retiring still in bright magnificence,
Seem'd reaching upward to the throne of GOD—
Cluster'd, unclouded, beautiful and still.

Enthroned among her holy hills, and girt
With a proud diadem of lofty towers,
Imperial Salem lay. Deep silence reign'd
Along her streets, save when the soldiers' tread
Rang on the sounding pavement, and the voice
Of the lone sentinel upon the wall
Peal'd quick and startling on the silent air.
All else was hush'd as death. Unconscious youth
Slept, with the moonbeam slanting on his brow,
And angel visions springing in his heart,
While o'er his couch the wakeful mother bent
And prest her parting kiss upon his cheek.
Beauty and love lay down to dream again,
Of all the deep affection that it craved;
And when the mild ray through the lattice stole
On many a fair young brow, it linger'd there,
As if 't were loth to quit that radiant shrine.
The righteous man knelt humbly down, and there,
In the unbroken stillness of the night,
When none but GOD was near, sent up his vow.
The hypocrite writhed madly on his couch,
And conscience whisper'd things of fearful name,
That man must never hear:—and where arose
The solemn temple on Moriah's brow,
E'en at the very altar he profaned;
The mitred priest stole darkly forth to nurse
Unholy thoughts of vengeance in his heart,
Against the Son of GOD.
The moonlight fell
Like molten silver, through the groves of palm,
That tower'd o'er Gethsemane; and bright
Along the green and mazy labyrinths,
The sweet flowers droop'd beneath the holy beam,
Clothed with a softer radiance, as if
A spirit slept upon them. Through the leaves
The low breeze murmur'd gently, like a tone
From seraph harps at midnight, and along
Its perfumed banks the silver Cedron stole,
Mingling its soften'd chorus with the wind
That sported on its bosom. The fresh dew
Hung on the bending grass, and the dark trees
Flash'd with its lustrous gems; as if a band
Of those bright spirits that surround the throne,
And veil their radiant faces, and adore—
Had gather'd round that place, at twilight's hour,
In sorrow, and had wept unwonted tears
O'er the dark agony that soon must cloud
The earthly nature of th' incarnate Word.

Couch'd in the shadow of a spreading palm,
Where the green mount of Olives rear'd its head,
The loved disciples slept. When day had closed,
And the last beam of the descended sun
Yet linger'd o'er the landscape, they had come
In holy converse with their sorrowing LORD,
To offer up the solemn voice of prayer
Within that garden's solitude. But HE,
The victim in this fearful hour—the scorn'd,
Despised, and mock'd, and crucified of earth,
Who, in the fulness of his wondrous love,
Left his majestic throne on high, to tread
The weary wilderness of human life—
The Son of GOD—Eternal, Infinite,
Who came, array'd as one of us, yet meek
And lowlier than the sons of men:—who wept
At human wo, and heal'd its bitter pangs;
Upon whose gentle head, the guilty world
He came to save, had heap'd its darkest wrath:—
HE, in that hour, companionless, alone,
Knelt down to pray. And while the madden'd throng
Of his arm'd foes yet came not, and the stir
Of human footsteps broke not on his ear,—
When even *they*, the partners of his toil,
Slept o'er their awful charge,—Oh! who can tell
What bitter dregs that fearful cup conceal'd
That would not pass away! What solemn wo
Unknown to earthly thought—mysterious
And unreveal'd as those deep things which death
Doth cover with its dreamless pall?—what deep
And dreadful agony, which e'en the voice
Of the attending angel,* who was given
To strengthen him from heaven, could not quench?

Divine Redeemer! In our mortal night,
When heaviness, and sin, and death oppress
The feeble spirit that would rise to thee,—
O strengthen us with that unwavering trust
Which thou alone canst give, and grant us grace
So to pass onward through this vale of tears,
That we may win the crown that fadeth not,
Bright as thy love, eternal as thy word!

ELIS.

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* And there appeared unto him an angel from heaven, strengthening him.—*St. Luke* xxii. 43.

MISSIONS.

FROM THE "PROCEEDINGS OF THE BOARD OF DIRECTORS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE P. E. CHURCH."

The following resolution was submitted by the Rev. Dr. Montgomery:

Resolved, That a committee be appointed to take into consideration the present posture of the Green Bay Mission, in relation to the engagement on the part of the Diocese of New-York, to take the said Mission "under its special and permanent patronage, by supplying the Domestic and Foreign Missionary Society with the necessary funds to carry it on;" and to suggest such measures as the welfare of the said Mission may require.

On motion of C. Wheeler, Esq., it was

Resolved, So to amend this resolution, as that it shall read thus:

That a Committee be appointed to take into consideration the present posture of the Green Bay Mission, and to suggest such measures as the welfare of the said Mission may require.

The resolution, as amended, was adopted.

The following gentlemen were appointed the Committee:

Right Rev. Bishop Doane, Rev. Drs. Henshaw and Wheaton, Rev. Messrs. Jackson and Boyd.

The Committee on the Green Bay Mission made the following report, which, together with the resolutions annexed, was adopted:

The Committee of the Board of Directors, charged with the consideration of the present posture of the Mission at Green Bay, and of the means best adapted to promote its permanence and prosperity, respectfully report: That they have examined the papers on file with the Secretary, and made such other inquiries as the interesting character and great importance of the Mission demand. As the result of their investigation, they are very happy to be enabled to express their approbation of the measures adopted in relation to it by the Executive Committee, and their confidence that it is now established on a foundation, alike suitable to the character of the Church, in whose benevolent enterprise it originated, and to the improvement of the interesting race in whose behalf it was undertaken. Whatever of care, of labor, or of money, the Mission may thus far have cost, the Committee believe will be far more than answered, by the immense benefits which it is now in a condition to bestow; and, should it continue to be judiciously administered, will, with the divine blessing, most certainly bestow, upon the injured people whose instruction and salvation it seeks to promote.

On two points, the Committee are desirous of expressing their own anxiety, and of enlisting the attention of the Church. The first, and far the most important, in their judgment, is the vacancy in the office of Superintendent. The Rev. Mr. Cadle, who, for five years, has devoted himself to the service of the Mission, with a zeal, fidelity, and perseverance, which are beyond all praise, has felt himself obliged, by the inadequacy of his health to sustain the burdensome and anxious duties of his office, to tender to the Board his resignation. He would indeed have retired at an earlier period; but has yielded, for several months, his own desires and convictions of duty to himself to the urgent representations of the Executive Committee, and to the interests of the Mission. The Committee most deeply regret the circumstances which have led to this conclusion, and desire now to put on record their fullest testimony to the ability and faithfulness with which the Rev. Mr. Cadle has exercised the important trust committed to him, and to the great value of the services which he has rendered. By his assiduous and well-directed efforts, the way is now prepared for carrying on the institution with comparative ease, and with increasing usefulness; and the Committee cannot but lament that the estimable Missionary is not himself to enjoy the fruits of his own hands. Taking into view the extended plan of operations now organized, and the demand for the benefits of the Mission and its schools, which must continually increase, the Committee do not hesitate to express their strong conviction, that the services of two effectual missionaries, with the requisite number of teachers, and other assistants, should, as soon as practicable, be secured.

The remaining subject of anxiety to the Committee is the pecuniary embarrassment of the Mission. The debt incurred in its extension and maintenance, is now, as appears from the report of the Treasurer, above seven thousand dollars; and with the increased expenditure imperatively called for to maintain and extend its usefulness, will of necessity be increased, unless effectual measures for its benefit can at once be adopted. The debt thus alluded to, has been increased chiefly in the erection of buildings.—When the actual demands of the Mission are considered, and the regard due to the character of the Church which had engaged in its prosecution, the Committee find nothing in the measures by which it was created to disapprove; encouraged, especially, as the Executive Committee had been by the promise of assistance from the government of the United States, and by the generous proffer of their best exertions for its support, made to them by their brethren of the clergy and laity in the city of New-York. For the future, however, the Committee feel bound to recommend the most rigid economy in the expenditures for the Mission. The further outlay of money for permanent improvements, cannot, at present, be warranted, as indeed, they apprehend it cannot be needed. The appointment of suitable Missionaries, in effecting which, the Committee are of opinion that no expense at all commensurate with the ability of the Society should be spared, believing that in this respect, the truest economy will be found in securing, at whatever cost, the best services, is all that seems necessary, with GOD's favorable goodness, to carry into full effect the best wishes of the Society, of the Church, and of our whole humanity, in behalf of these neglected and suffering sons of the forest.

It affords the Committee great pleasure to state, that the assistance promised to the Mission by the government of the United States, has recently been realized in part, and that the most encouraging hopes of additional aid are warranted by assurances made to an agent of the Board, by the Secretary of the War Department. The Committee cannot but acknowledge the good hand of GOD in the intervention of a relief so opportune. They feel much gratification also in this evidence, that the Mission has secured what is even more valuable than the accession to its funds, the approbation of the patriotic and enlightened functionaries of the civil government.

In reference to the part taken by their brethren of the Diocese of New-York, declaring their determination to use their utmost efforts to provide the whole funds necessary to carry on the Mission,—a determination alike worthy of the benevolent enterprise itself, of their ample resources, and of their providential zeal for the Church,—while the Committee acknowledge the liberal contributions brought by them to its support, they venture also to express the earnest wish that their brethren of New-York will still continue to exert themselves in its behalf, and their sanguine hope that their benevolent intention may, in its whole extent, be realized. And they are the more encouraged in this reliance by the terms of two resolutions, adopted by the Conventions of that Diocese in 1831 and 1832;—the former, in the following words:

"*Resolved*, That this Convention heartily approves of the desire expressed by the Bishop, that this Diocese will support the Episcopal Mission at Green Bay, established by the General Missionary Society of the Church; and that for the furtherance of this laudable object, the reverend clergy be desired to solicit their respective congregations for aid, according to the ability wherewith GOD may have blessed them."

The latter, in the words following:

"*Resolved*, That the Green Bay Mission be recommended *anew* to the liberal patronage and support of the churches and Episcopalians of this Diocese."

In concluding their report, the Committee respectfully submit the following resolutions for the adoption of the Board:

1. *Resolved*, That the Board of Directors entirely approve the course pursued by the Executive Committee in the prosecution of the Mission at Green Bay.

2. *Resolved*, That in accepting, as they regret to do, the resignation of the Rev. Richard F. Cadle, the Superintendent, they record their deep and grateful sense of his faithful and zealous devotion to the duties of his office, and of his ability in their discharge.

3. *Resolved*, As the sense of this Board, that two Missionaries, (one of whom will be expected to extend his care and labors, with the consent of the ecclesiastical authority of New-York, to the Oneidas, in the vicinity of Green Bay,) be appointed by the Executive Committee to this station, as soon as may be practicable; and that while every effort should be made to secure the best ability in the missionaries and teachers for this service, a strict and rigid economy be, in every other respect, observed.

4. *Resolved*, That the exertions of Episcopalians in the Diocese of New-York in behalf of the Green Bay Mission, are respectfully acknowledged, and the continuance of their exertions and efforts is earnestly solicited; and that this Board cordially recommend the said Mission, to the patronage of the whole Church.

On motion of Dr. Tyng, it was

Resolved, That the Committee on the Green Bay Mission be instructed to devise some plan by which the debts of the Green Bay Mission, now due, may be liquidated, in anticipation of the future annual expenses of the Mission.

The Committee on the Green Bay Mission submitted the following report and resolutions, which were adopted:

The Committee on the Green Bay Mission, having referred to them the devising of some plan by which debts now due by the Green Bay Mission may be liquidated, in anticipation of the future annual increase of the Mission, beg leave to report: That the General Agent of the Society is now prosecuting a plan for the especial benefit of that Mission, and that from the results of this effort, together with the future aid expected to be received from the government of the United States, it is believed that a sum adequate to this purpose will be realized. The Committee submit the following resolutions for the adoption of the Board:

Resolved, That the General Agent be instructed to prosecute to its completion, the plan in which he is engaged for the benefit of the Green Bay Mission.

Resolved, That the Executive Committee be requested to give diligent attention to the subject of the expected aid from the General Government.

All which is respectfully submitted to the Committee.

G. W. DOANE, *Chairman.*

The Committee on extending the operations of the Society, presented the following report, which, together with the resolutions accompanying it, was adopted.

The Committee appointed to consider and report the mode and means to be adopted by the Board of Directors for extending the ministrations of the Church, to every portion of the United States, and to the continent of Africa, respectfully report: That they have given to this great question, the most careful consideration. Their first impulse is to render their fervent thanks to ALMIGHTY GOD, for the great increase with which, in the past year, he has vouchsafed to bless the revenues of the Society. It is a pledge, they confidently trust, of his favorable goodness toward us; and, so far from encouraging us to any relaxation of effort in behalf of the high interests with which we are charged, it summons, and should constrain us to renew our endeavors, and to redouble our prayers, in the conviction that in the great work to which He has called us, the LORD is with us. The income of the Society may now, for the *first* time, be regarded as *approximating* to what should reasonably be expected of us, in our highly favored position, as a portion of the Church of CHRIST. It now *first begins* to be seen, that Churchmen generally are sensible of their obligations to the LORD that bought them, and to those who, however dark and destitute their condition, were equally bought with the same precious blood. Let us take care that it be regarded by us only as a *beginning*. Now that the Society has overcome the trials and difficulties of its past years; now that the blessing of the LORD upon it is manifested in the hold which it begins to have upon the hearts of the people; now that its income is *first* counted in tens of thousands, it will be to our inexpressible disgrace, if, for want of exertions on our part, one single step be suffered in *retrogradation.*

The prosperity of the Society, and its efficient usefulness to the Church, are to be secured, the Committee believe, under GOD, only by a determination, on the part of its Directors, to go forward in the cause in which they have entered; and to lead, rather than follow, the progress of the Church. The Society is to be the pioneer of the Church. It is to go before her, as John the Baptist went before his Saviour, to make ready a people prepared for the LORD. We need not fear to do so. All experience proves that when Christian men are plainly shown their duty, in the extension of the Church, they will not shrink from doing it,—that where the trumpet gives a clear and certain sound, they will follow to the battle. And, what is still more for our encouragement, all Scripture shows, that when the heralds of the Saviour will go fearlessly forward, in their Master's name and strength, to preach his Gospel and to bear his cross, he will be with them, to direct, sustain, and bless them. But they must be content to go in faith. They must confide in their Master's help, and not in man's. They must rely on his ability to make his people willing in the day of his power. They must trust to the express promise, "Whatever ye shall ask in my name, believing, ye shall receive." Pursuing the train of these convictions, and believing that no other are worthy to be adopted by a Society for Christian Missions, the Committee have come to the conclusion to recommend to the Board of Directors, as *the best mode of increasing the* MEANS *of the Society, an immediate and very considerable increase of its active* OPERATIONS.

It is not necessary for the Committee to enlarge upon the duty which, as Christians and as Churchmen, we owe to the extensive regions of our own Republic, in which the ministrations of the Church do not exist, or are but partially and imperfectly enjoyed. And there is as little necessity to enlarge upon the favorable opportunities,—the fields white for the harvest,—which those vast and rapidly improving states and territories every where present. Appealing at once to the knowledge and interest on this subject, so dear to our hearts as patriots, as Churchmen, and as Christians, which every member of the Board, in common with themselves, enjoys and entertains, and relying confidently on the love and zeal for souls which animate the brethren of our whole communion; and, above all, relying upon His grace, who, by His Holy Spirit, puts into our minds good desires, and enables us to bring the same to good effect, the Committee believe it to be the duty of this Board, and they most earnestly commend it to its immediate attention, to instruct the Executive Committee to appoint, as soon hereafter as suitable persons can be found, *twenty* additional Missionaries, for the current year;—to be employed in their discretion, and subject to the approbation of the ecclesiastical authorities, severally, in the following States, Territories, and Dioceses, viz: Maine, Michigan, Ohio, Kentucky, Tennessee, and the South-western Diocese, and such other States and Territories in the West and South as are not yet organized into Dioceses.

In regard to the continent of Africa, the Committee, in the spirit of the same high sense of duty, and in the same devout reliance, recommend the same vigorous measures. It is well known that the attention of the Society was very early turned to this ill-fated and degraded region. It is as well known that with the best desires for the establishment of a mission on its shores, nothing has yet been done. Circumstances beyond the control of the Society, have contributed to, or caused this result. In the meantime, it is well known to the Board, that the favorable hand of GOD has been continually removing or mitigating the obstacles which have hindered the establishment of Christianity on the coast of Africa. At the colony of Liberia, a settlement steadily advancing, now a permanent, and soon to be a very prosperous community, Missionaries in the employ of Christians of other names, are established and actively engaged.—The Committee cannot believe that the Protestant Episcopal Church will willingly remain a silent spectator of efforts so important to the cause of Christianity, and so incumbent upon all who profess its obligations and enjoy its privileges. They therefore feel it to be their duty to recommend to the Executive Committee the appointment, as soon as suitable persons may offer, of *two* missionaries at the colony of Liberia and its vicinity.

Nor can the Committee, contemplating the thick darkness which involves the whole continent of Africa; the peculiar obligations under which we, as Americans, lie to the ignorant and miserable race, whose fortunes are so closely and so sadly connected with our own; and the openings into its territories which, at various points, within the last few years have providentially been made; content themselves with this recommendation. They confidently believe that entrance may be made into Africa, through other points, as well as through Liberia. They recommend, therefore, the immediate institution and vigorous prosecution of an inquiry to this effect. Other portions of the heathen world are invaded at every point by the soldiers of the cross. The breaking down of strong holds goes vigorously on; and the kingdoms of this world, so far as Asia is concerned, are rapidly becoming the kingdoms of our LORD and of his CHRIST. Africa, meanwhile, lies almost untouched. There is scarcely a voice in the length and breadth of her immense peninsula, to break the deep and painful silence of her living sepulchres. For what is she reserved? Who is to go forth there, to the *help* of the LORD against the mighty? By whose instrumentality,—for GOD ever works by means,—is Ethiopia to stretch forth her hands unto GOD? Let us, of this Church, arise, and answer! Let our reply be, "Here are we, LORD; send us!" Let ours be the endeavor, that man's may be the blessedness, and GOD's the glory, of this magnificent,—and, so certainly as the divine word is truth,—this *sure* result.

In conclusion, the Committee offer for the adoption of the Board, the following resolutions:

1. *Resolved*, That in the sense of this Board, it is their duty, relying on the promise of GOD to be with and to bless his Church, to recommend to the Executive Committee the appointment, so soon as suitable persons can be found, of *twenty additional* missionaries, for the current year, to be assigned in their discretion, and with the consent, severally, of the ecclesiastical authorities, to the following States, Territories and Dioceses, viz: Maine, Michigan, Ohio, Kentucky, Tennessee, and the South-western Diocese, and such other States and Territories in the West and South as are not yet organized into Dioceses.

2. *Resolved*, That in the same sense of duty, and in the same reliance, it be recommended to the Executive Committee to appoint, as soon as they may be found, *two* missionaries to Liberia, and the adjacent parts of Africa, and to make provision for the support of the Mission.

3. *Resolved*, That a Committee of five persons be now appointed by the Board of Directors, to institute such inquiries, and report their results, as may enable the Board to judge of the expediency and practicability of establishing missionary stations in other parts of Africa.

4. *Resolved*, That under a deep conviction of the spiritual wants of our fellow-countrymen, and of the entire spiritual destitution of Africa, and other portions of the heathen world, it is the bounden duty of our whole communion, in dependence on the promises of GOD, to sustain the Board of Directors in their determination to extend to the utmost the operations of the Society.

All which is respectfully submitted, for the Committee.

G. W. DOANE, *Chairman.*

On motion of Dr. Tyng, it was

Resolved, To fill up the blank in the third resolution in the following manner: Right Rev. Bishop Doane, Edward A. Newton, Esq., and three gentlemen of New-York.

The chair appointed the Rev. Drs. Milnor, Wainwright, and Hawks, as the three required by the resolution, to serve on the Committee.

On motion of Mr. Newton, it was

Resolved, That it be recorded in the minutes of the Board that the above report and resolutions were adopted *unanimously*.

The Committee on the contingent expenses of the Society reported as follows:

The Committee on the subject of the contingent expenses of the Society, beg leave to report: A large proportion of the amount contracted to be expended the present year, may be considered of a temporary character only; the expense of the support of a General Agent, it is understood, is contemplated only for the present year, and amounts to two fifths of the whole amount of these expenses; after the present year, it is hoped that this expenditure, as a separate office, will not be required, or borne by the Society. Another important item in the account, is for the support of the Missionary Record; but hopes are entertained that effective measures will be adopted, and prove successful for relieving the Society from this charge.

It is obvious to your Committee, and they conceive, must be very apparent to the Board, that the expense of supporting two officers, as Secretary and General Agent to the Board, is greater than the Society, with its present resources, can afford—and they further are of the opinion, that the interests of the Society will be more effectually promoted, by combining these offices in one person, with a suitable provision for his support. They therefore recommend the adoption of the following resolution:

Resolved, That the Executive Committee be instructed to make arrangements for the employment of a suitable person to act as Secretary and General Agent of this Society, as soon as their engagements with the present officers, who are acting in this capacity, will admit.

Rev. Mr. Henderson submitted the following, which, on motion, was also referred to the Executive Committee.

Resolved, That all moneys which have not yet been applied to the objects for which they were contributed, together with interest from the date of their receipt to the present time, be invested in some productive fund, there to accumulate until they can be applied as intended by the donors, and that a similar course be adopted with all contributions hereafter received for objects in which the Society is not actually engaged.

DOMESTIC.

GREEN BAY.

AT the meeting of the Board, which was held in New-York during the session of the General Convention, in October, 1832, a Committee who had been appointed to consider the offer of the Education and Missionary Society of New-York, to assume the entire support of the Green Bay Mission, recommended the following resolution, which was adopted by the Board:

"That the whole subject of the proposal made by the Education and Missionary Society of New-York, to the Domestic and Foreign Missionary Society, be referred to the Executive Committee, with a recommendation that said proposal be adopted; provided, that, in the opinion of the Committee, such transfer be consistent with the best interests of the Society, and the objects committed to its charge."

At the first meeting of the Executive Committee which was held afterward, this subject was taken up for consideration, and after being discussed at several subsequent meetings, the following answer to the Education and Missionary Society of New-York, was agreed upon:

"That in the opinion of the Executive Committee, such transfer is inexpedient; and among the reasons which have influenced them, are the following:

"I. That the Domestic and Foreign Missionary Society was established for general purposes, and that it was deemed an important object to unite the whole Episcopal Church throughout the United States in this, as a common cause, in which all were equally interested; that if one important field of usefulness be relinquished to one portion, with equal reason another might be claimed by a different part; and thus this object be defeated. As a consequence, it would follow that each part would confine its support to the particular establishment of which it had assumed the charge, and its aid and interest in general purposes be thus lost; that in the case in question, the force of this remark is illustrated.

"II. Because each diocese is entitled to the control and management of all diocesan missions, and because an interference on the part of any other diocese, or of any society established therein, would directly interfere with the ecclesiastical discipline of such diocese.

"III. Because the Domestic and Foreign Missionary Society has no reason to believe that the Green Bay Mission will be better sustained, or its interests promoted by the proposed transfer, and because it does not feel justified in devolving on any other society a trust directly within the objects of its own jurisdiction.

"IV. Because it is very doubtful whether the aid which the general government has extended to this Mission, while under the charge of the Domestic and Foreign Missionary Society, would be continued, in the event of the proposed transfer.

"V. Because the Diocese of Michigan is now organized, and admitted into union with the General Convention, and because the Domestic and Foreign Missionary Society, without any knowledge of what may be the views or wishes of Michigan on this subject, would subject itself to just complaint, if it should proceed to transfer the Green Bay Mission to any diocese or body, without affording Michigan an opportunity of considering the subject, and expressing its sentiments on a matter which may essentially affect its harmony."

When the above was forwarded to the Education and Missionary Society, they were informed by order of the Executive Committee, that if the reasoning therein was not satisfactory, they were ready to appoint a Committee to confer with a Committee from New-York upon the subject.

The reply to this communication is contained in the following copy of a letter from the Secretary of the Education and Missionary Society, dated January 14, 1833.

"At a stated meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, held at the buildings of the Protestant Episcopal Press, on Wednesday, 12th December, 1832, the Corresponding Secretary from the Committee appointed at a former meeting, to open a negotiation with the Domestic and Foreign Missionary Society, in relation to the Green Bay Mission, reported the correspondence which had been held on that subject: whereupon, it was

"*Resolved*, That the Report be accepted, and the Committee discharged, and that the Recording Secretary communicate to the Secretary of the Domestic and Foreign Missionary Society, the proceedings of this Board upon the subject, by transmitting an extract from the minutes."

Since the date of this letter, no communications have been received from the ecclesiastical authority of New-York upon the subject of this Mission.

MISSION BUILDINGS.

The Mission Buildings continue the same as mentioned in the last report. Mr. Cadle has withdrawn his suggestion with respect to the expediency of extending one of the edifices, and of constructing a farm-house, and recommends that the maintenance of the school be the sole object of the Society's attention.

MISSION FAMILY.

The individuals at present engaged in conducting this establishment, are, Rev. Mr. Cadle, Male Superintendent; Mr. J. V. Suydam, Male Teacher; Mr. Almon Gregory, Assistant Teacher; Mr. Groom, Farmer; Miss S. Cadle, Female Superintendent; Miss S. Crawford, Female Teacher; Miss Mary Ann Crawford, Sempstress.

In March of the present year, the Rev. Mr. Cadle informed the Executive Committee, that Mr. Suydam had married a lady at Green Bay, who was disposed to connect herself with the Mission, and whose services would be a desirable acquisition. The Committee accordingly desired Mr. Cadle to assign to Mrs. Suydam such a station as she was best qualified to occupy.

The Board are again compelled to communicate the wishes of the Rev. Mr. Cadle to retire from the charge of this Mission. In answer to sundry resolutions adopted by the Executive Committee, expressive of their unabated confidence in all Mr. Cadle's measures, and of their willingness to do any thing which would induce him to remain in his present situation, Mr. C. thus expressed himself: "I am deeply grateful to the Executive Committee, for their resolution with regard to the proposed transfer of this Mission, and acknowledge that my confidence in their readiness to sustain this school, and to carry all my suggestions respecting it into effect, is unlimited; but the pressure of the burden is too great, and I am solicitous for a more tranquil situation. For this reason, I hope to be permitted soon to retire from the superintendency of this Mission, and solicit the Committee to appoint another Superintendent."

In a subsequent communication, dated March 18th, Mr. Cadle wrote as follows:

"I propose to leave the Mission so soon as I shall have made arrangements respecting its debts previously to January 1st last, and conferred with the parents of the children with the view of urging them to allow their children still to continue at this school. These objects, I trust, can be effected in the course of two or three weeks. May I therefore request that hereafter, all communications in relation to the Mission, be addressed to Mr. Suydam?"

On the receipt of this letter, the Executive Committee adopted the following resolution:

Resolved, That the Secretary write to the Rev. Mr. Cadle, informing him of the painful anxieties which have been caused in the minds of the Executive Committee, by his announced intention of retiring from the Green Bay Mission; and of their conviction, that his continuance in his present situation, at least until a successor be appointed, is indispensable to the welfare of the Mission; and that he be assured, that the Executive Committee are disposed to do every thing that they can, to promote his convenience, and to render his adherence to the Mission agreeable to himself, even to the appointment of a clerical coadjutor, should he desire it.

STATE OF THE SCHOOL.

The last report from the Rev. Mr. Cadle, (which was received at the close of March, of the present year,) represents the school as consisting of 124 pupils, of whom 4 were day-scholars. Of the boarding children, 61 are boys, and 59 girls. Since October 1st, there have been admitted 25 boarders—removed 6. Of the boarders, 9 are white. Among the remainder are, Menominees, Chippewas, Sacs, Mohawks, Oneidas, Brothertowns, Stockbridges, Siouxs, Winnebagoes, Knisteneauxs, Ottawas, 1 Osage, Foxes, and 1 connected with the New-York Indians.

For 9 boarders, payment is expected in full; and for twelve at least in part. Nearly one hundred children are gratuitously taught, clothed, and supported by this Institution.

Of the 120 boarders, 76 read in the English language; 67 have learned, or are learning, to write; 58 are studying geography; 29, arithmetic; and 25, English grammar.

From the 1st October last, 1 day-scholar has been admitted, and 22 day-scholars have removed.

Correction of an error in the Report of a Committee of the New-York Convention of 1832, upon the Green Bay Mission.

The Board regard it as a duty they owe the Society, and especially the Rev. Mr. Cadle, to correct an error which they have noticed in the Report of a Committee of the New-York Convention of 1832.

Speaking of the Oneida Indians who had emigrated from the State of New-York to Green Bay, the Committee say, "At present it is understood (they) are receiving no benefit from the Green Bay Mission."

That it has always been the desire of the Board that the Oneidas should enjoy their full share of the benefits flowing to the North-western tribes, from the establishment of this Mission, and that their claims upon the attention of the Society have not been overlooked, are facts which the Board think can be easily demonstrated.

On the 6th of August, 1828, the Rev. E. Williams was appointed by the Executive Committee upon the recommendation of the Right Rev. Bishop Hobart and the Standing Committee of New-York, a missionary to the Oneidas. His duty, (according to the directions given him by the Executive Committee,) was to keep, or cause to be kept, a permanent school for the children of the Oneidas, to instruct the youth in the Catechism, and to comply in all respects, as far as practicable, with the Society's printed instructions to its Missionaries. Mr. W. continued to receive his salary as a missionary to the Oneidas until July 1st, 1831.

In July, 1830, (very soon after Mr. Cadle's arrival at Green Bay,) he inquired whether he was permitted to receive Oneida children into the school, as boarders. To this question the Committee replied in the affirmative. In noticing the answer of the Committee, Mr. Cadle says: "I am glad for the permission allowed me, as this tribe, or the part of it settled in our vicinity, is principally of our own communion, and has, accordingly, stronger claims upon my attention."

In January and February of the following year, 13 Oneida children were received as boarders, one of whom has continued to the present time, and eleven of the remainder for about one year and six months. In July and November of the same year, several Oneida children were admitted as boarders, who are still at the Institution. In February, 1832, two were admitted into the boarding school, one of whom was an Oneida, and the other partly Brothertown and Stockbridge, but represented to Mr. Cadle as associated with the Oneidas, and on this account received. These children are yet at the Mission. In August, 1832, three Oneida children were re-admitted, and two Mohawk or Oneida children were received as boarders. These likewise are still at the school. And in the month of October, 1832, two Oneida children, (one of whom is the son of Rev. E. Williams,) were received as boarders, and another (the son of a chief) was re-admitted.

Though it formed no part of the duty of the Rev. Mr. Cadle to act as a missionary to the Oneidas settled at Duck Creek, yet that he was ever willing to render them ministerial services, and promptly obeyed every call that was made upon him to this effect, (notwithstanding his distance from their settlement, and the cares which were continually pressing upon him at home,) will appear from the following facts, communicated by himself.

"That I have evinced some willingness to do good to the Oneida congregation at Duck Creek, the following narrative of my proceedings may perhaps prove; and if the number of times that I have preached to them, or administered the holy Communion, be thought very small, it ought to be remembered that there was no good interpreter of religious discourses in the absence of the appointed missionary at Duck Creek—that my cares at home were continual and pressing, and that I have ever promptly obeyed every call to perform any services that might be required of me by the Oneida people. Once I did fail in meeting an engagement to preach at that place, but the failure was occasioned by necessity alone. In February, 1830, I preached to the Oneidas, and administered the Lord's Supper to 18 persons. Another appointment was made in the spring of that year, I think at my own suggestion; but, on the eve of setting out to fulfil it, I was requested to defer my visit, on account of the state of the roads. In October, 1830, I again preached to the Oneidas at Duck Creek, and administered the Lord's Supper to 19 persons. I preached to the Oneidas in December of the same year, and administered the Lord's Supper to 28 persons, baptized four children, and married one couple. In September, 1831, I was sent for to baptize a sick child at Duck Creek, to which place I went without delay, and there baptized two children that were ill. In the evening of the same day, after the performance of divine service by one of the chiefs, I preached a short discourse to a few persons gathered together, and on this occasion baptized two children. In January, 1832, I went twice to Duck Creek, by request; in the first instance to baptize, and in the second, to attend the funeral of a child. In the month of February last, I again preached at Duck Creek, married one couple, baptized two children, and administered the Lord's Supper to 20 Oneidas, and 4 other persons. The whole number of Oneida children baptized by me, is 17."

An Act of the Legislative Council of Michigan Territory, in relation to the Mission School.

During the preceding year, the Rev. Mr. Cadle applied to the Executive Committee for advice in reference to the disadvantages arising from Indian parents interfering with the children at the Mission. As the best remedy for this evil, the Committee instructed Mr. Cadle to apply to the government of Michigan for the extension to the establishment of the law entitled "An Act to protect Missionary Societies in the Territory of Michigan, for the education of Indians," &c.

A few days ago a letter was received from Mr. Cadle, informing the Committee that he had pursued the course prescribed by the Committee, and through the kind exertions of Morgan L. Martin, Esq., a member of the Legislative Council of Michigan, had obtained the passage of the following law:

SEC. 1. Be it enacted by the Legislative Council of the Territory of Michigan, That the person acting as Agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, at Green Bay, or otherwise having charge of the school established by said Society, for the education of Indian children, and those possessing Indian blood, in the township of Green Bay, and his successor or successors in said school, shall and may, from time to time, and at all times hereafter, during the continuance of said Missionary school, possess and exercise all and singular the powers granted by the laws of this Territory to agents and teachers appointed or employed by any corporation or body politic of any state or territory within the United States, incorporated for the purposes aforesaid; and the agent and his successors may in the name of said Domestic and Foreign Missionary Society, take indentures, pursue and bring back absconding children, and do all other things in the same manner as if the said Society was incorporated within the meaning and intent of the Act entitled "An Act to protect Missionary Societies in the Territory of Michigan, for the education of Indians and other persons of Indian habits," approved April 12, 1827.

SEC. 2. All persons taking or enticing away or harboring or employing children taken or enticed away from said school, shall be liable to be proceeded against in the manner prescribed in the third section of the act referred to in the last section of this act: and the by-laws and rules of government in said Society, shall be competent evidence in any case arising under this act, and shall be admitted as such before any court of justice, in the manner prescribed in the fourth section of the act above referred to.

Approved, January 26, 1833.

*Receipts and Expenditures of the Green Bay Mission, since April 5th, 1831.**

Received from the United States' Government, the Diocese of New-York, the sale of a part of the Permanent Fund, (authorized by the Board of Directors, at their last meeting,) and the different states,	$14,728 99
Expended,	18,699 74
Now due, on account of salaries, provisions, farming utensils, &c., about	2,000 000

* The date of the meeting in Christ Church, New-York, at which time the following resolution was adopted:

"*Resolved*, As the sense of this meeting, in accordance with the expressed wishes and views of our late and present Diocesan, that it is proper for the Diocese of New-York to take the Green Bay Mission under its special and permanent patronage, by supplying the Domestic and Foreign Missionary Society with the necessary funds to carry it on; and that we therefore cordially and respectfully invite our brethren throughout the Diocese to co-operate with us in measures to that effect: and inasmuch as it is understood that there is a reasonable prospect of the necessity of enlarging the mission buildings, for the accommodation of an increased number of Indian children, therefore, *resolved further*, that the Executive Committee be respectfully informed of the hope and trust of this meeting, that, encouraged by the promise of aid which the meeting hereby gives, it will deem itself justified in proceeding to the erection of such buildings as the Committee may deem necessary."

To the Editor of the Episcopal Watchman.

MISSIONARY DOINGS IN LITCHFIELD COUNTY.

REV. AND DEAR SIR,—You may not be unwilling to hear of the movements of your brethren in the western part of the State. *Nine* clergymen met the Bishop in convocation, at St. Michael's Church, Litchfield, on Wednesday, the 15th inst., when the constitution of a missionary society, designed to embrace the whole county, was unanimously adopted. I have procured a copy of this constitution, and will insert it below. The plan which it proposes for fostering the missionary spirit seems to be a good one. If adopted throughout the county, and I see no reason why it may not be, it will secure many important advantages. The clergy will afford each other mutual countenance and encouragement, and the parishes may be excited to holy emulation in the best of causes—the extension of the Church of the living GOD. The quarterly meeting to be held in rotation, in the several churches, is an admirable feature in the system. Missionary facts will thus be diffused; arguments in favor of missions will be enforced; and we may hope fervid and increasing zeal to fufil the command of CHRIST, "preach the Gospel to every creature," will be extensively and permanently awakened. The constitution, you will perceive, allows every contributor to designate the object to which his money shall be appropriated; thus shutting the door against the dissension respecting the relative importance of domestic or foreign operations. Is not eternal life as important to one human soul as to another, whether his dwelling be on the banks of the Ganges or the Connecticut? Every subscriber will thus have the liberty of exercising his own judgment, and of indulging his own preferences, whatever he may think of the wisdom of the course pursued by his neighbor.

The claims of all the objects contemplated by the Society, are urgent and imperative. They cannot be disregarded without deep guilt. *Eight* or *ten* missionaries could at this moment be employed to great advantage in this Diocese. The painful truth must not be concealed, that error and infidelity are making rapid strides in our own favored State. I am no alarmist; but there are appalling facts in proof of the increase of irreligion in Connecticut. It is high time that every Christian was awake to the perception of his duty and his danger. In not a few places is the ark of GOD in jeopardy. But as our Bishop has recently, in a pastoral letter, called our attention to this subject, I need not enlarge. Amidst this subversion of the truth of GOD, there is no safety, but in clinging closely to the pillars of Scriptural doctrine set up at the Reformation. There is no hope of outriding the storm, but in a firm adherance to "the faith once delivered to the saints."

In the states generally denominated the West, with a population of *three millions and a half*, there are only 1800 ministers of all denominations, being only about one clergyman for every 2000 souls. In the states commonly called the South, there is a still more alarming destitution. There are only 1572 ministers for a population of *five millions and a half*. One clergyman for every 3500 souls!—"Pray the Lord of the harvest to send forth laborers into his harvest!"

In the world at large, little comparatively meets the eye of the Christian philanthropist but Papal, Mahometan, or Pagan night. *Five hundred millions* of human beings are sitting in the region and shadow of death. At remote distances from each other, a few missionary stations indeed are seen, shining like stars amidst the surrounding darkness. But when will the Sun of Righteousness arise upon the benighted nations with healing in his beams? When will He appear, full-orbed, and rising in his strength?

Zeal for the extension of the Gospel often evaporates in promises and resolutions. In the present instance, may it prove far different! The Episcopal Church in Litchfield County, has a *thousand* communicants. "What doth it profit any, brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

Constitution of the Litchfield County Missionary Association.

I. This Association shall be called *The General Missionary Association of Litchfield County.*

II. This Association shall be auxiliary to "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," and also to "The Society for the Promotion of Christian Knowledge," in the Diocese of Connecticut.

III. The Bishop of the Diocese shall be *ex officio* President, and the clergy of the county *ex officio* Vice-Presidents. There shall also be *two* laymen appointed from each auxiliary society, who, with the President and Vice-Presidents, together with such Secretary and Treasurer as shall be elected, shall constitute a Board of Managers, any *three* of whom, convened on due notice, shall form a quorum.

IV. It is earnestly recommended that auxiliary societies be formed in each parish in the county, and that subscriptions be opened with three columns; one for the Domestic, and another for the Foreign objects of the General Missionary Society: and the third, for the support of missions in the Diocese of Connecticut.

V. The Treasurer shall pay over to the Treasurer of the Domestic and Foreign Missionary Society, all sums subscribed for its use; and to the Treasurer of the Society for the Promotion of Christian Knowledge, such sums as shall be given for diocesan purposes; in all cases designating the auxiliary society from which the contributions were obtained, and the objects to which the money was subscribed.

VI. An annual meeting shall be held in St. Michael's Church, Litchfield, on the *third Wednesday in August*, at which time the Secretary and Treasurer shall be elected by the Managers, and such other business be transacted as may be deemed expedient. There shall be *three* other meetings in each year, to be had in such parishes, and at such times, as shall be previously designated by the Board of Managers.

VII. Every regular contributor to any of the parish auxiliary societies, shall be considered a member of the County Society.

VIII. At the annual and other meetings, a sermon or address on the subject of missions, shall be delivered by some person previously appointed by the Board of Managers. Addresses may also be delivered by members of the Society. At each of these meetings a collection shall be made, to be appropriated to either of the objects contemplated by the Society, at the discretion of the Managers.

IX. Each meeting shall be opened and closed with suitable devotions.

X. Any parish in the vicinity of the county may become auxiliary to this Association, and shall be entitled to all the privileges of auxiliaries formed within the bounds of the county.

XI. This Constitution may be altered by the Board of Managers, the alterations having been proposed and approved at a previous meeting.

CONVENTIONS.

CONVENTION OF VERMONT.

THE Convention met at Trinity Church, Rutland, during the last week of May. We are indebted to the kindness of a friend in that place, for an abstract of the proceedings. Bishop Hopkins and a part of his clergy arrived on Monday. On Tuesday, Mr. J. T. Sabine was examined, and recommended to the Bishop for Deacon's orders.

On Wednesday morning, at 11 o'clock, the Bishop and clergy proceeded to consecrate our new church. It was filled to overflowing, by persons of all denominations, and from all parts of the adjoining country. Rev. Mr. Chase read Morning Prayer. The Bishop preached an appropriate and interesting sermon from the text, "*My house shall be called the house of prayer.*" After sermon he confirmed six persons, which make 17 confirmed in the parish within the last six months. At two o'clock the Convention met, and organized for business. The Bishop then read his Episcopal address, which will appear upon the Journal. He recommended a revision of the constitution and canons of this Diocese, and the adoption of measures for educating young men for the ministry. Committees were appointed upon these recommendations, with instructions to report at the next Convention. In the evening the church was again opened for service, and Rev. Mr. Hard delivered a very forcible discourse from the words, "*Knowing therefore the terror of the* LORD, *we persuade men.*" The Convention opened again the next morning, at 9 o'clock, Rev. Mr. Parker reading Morning Prayer. The principal part of the day was occupied in transacting the usual business of the Convention. In the afternoon, about 4 o'clock, it adjourned *sine die*. The next Convention will be held at Burlington.

The Standing Committee for the ensuing year, are Rev. Messrs. Bronson, Chase, Crane, and Hicks. The Delegates to the General Convention are Rev. Messrs. Chase, Bronson, Horton, Hicks, and George Cleaveland, Esq.—*Episc. Watch.*

COMMUNICATIONS.

THE EXTENSION OF THE CHURCH.—NO. XV.

"The field is the world."

TO OUR YOUNG MEN.

IF ever an advocate might feel encouraged to boldness in pressing the claims of his cause, by a consciousness of its intrinsic excellence and merits, we have ground for such a confidence whilst we urge our plea in behalf of the extension of the Church, upon the *young men* of our communion. We have advocated the principle of united effort, and as far as in us lay, presented to all the obligation to individual exertion; but whilst the cause possesses a common interest for all, and has a claim upon the exertions of all ages, we feel that the work will be but half done, and our object but half obtained, if we make not a special appeal to our *young men*, and fail to secure their special co-operation.

To our young men, therefore, we speak; and we do it "because they are strong." They are the hope of the Church—may we not say, of the world? In their keeping are the destinies of many coming generations. The means which are placed within their reach for promoting the cause of CHRIST, and hastening the era of Gospel triumphs, are incalculable. They have long lives before them, which, if consecrated to GOD, may be lives of unmeasured usefulness. With the facilities afforded to every man in our own country at the present time, for securing the greatest and most immediate results from the employment of opportunity and talent, they are mighty in their individual strength. To them much is given. Let the question be asked, Shall it be given them in vain? Shall the mighty moral power which GOD has put into their hands, be suffered to palsy by inaction, or be worse than palsied by prostitution to the service of the world, when the Church of the living GOD demands its every energy? The Church—the world—GOD—his own soul—requires from every one an honest and deliberate answer.

The encouraging prospects which are presented every where to the eyes of the friends of Zion at the present period, should operate powerfully on the hearts and purposes and conduct of our young men. It is emphatically "the day of preparation." Considering what a single individual may now accomplish, life may be regarded as worth a hundred fold more now than at any former period. The cry comes daily, "Put ye in the sickle, for the harvest is ripe." Every blow which is now struck, leaves its impression upon the bulwarks of the kingdom of darkness. Every effort which is now made, brings with it immediate and glorious results to the cause of Immanuel. Success follows close upon the footsteps of labor; the seed is scarcely sown, ere the fruits are ready to be gathered. And this is only an earnest of what is yet to come. The good which is accomplished in the cause of CHRIST from year to year, only multiplies the means by which greater and greater results are successively to be attained. Every victory gained, increases the force which is to lead to still nobler conquests. Can young men, if their hearts are interested in the work, desire greater and more constraining inducements to vigorous, immediate, and persevering effort? Here is every thing to encourage hope, and to animate and sustain resolution. None can engage himself heartily and zealously in the work, without success, immediate and incalculable.

Encouraging as these prospects are, it must be remembered, that they must all vanish, and the work utterly fail, unless our young men come up one and all with united and vigorous co-operation. The cry is for the *men*—for watchmen on the walls of Zion—for missionaries of the cross. The inhabitants of our country and the world are ready—waiting by millions to hear the Gospel; but *how shall they hear without a preacher?* The cry is for the men; and it is an earnest and pressing call, for the millions are perishing and sinking into the agonies of the second death, whilst they wait in vain for the sound of the Gospel invitation. And how shall the want be supplied? Where shall the Church look for messengers by whom that invitation is to be conveyed, if not amongst the *young men*, whom she has been nurturing in her bosom, and who live by her fostering care? She has a claim upon their affections—she has a right to their most assiduous and zealous labors. And when to her young men, in the name and behalf of her divine Master, she addresses the inquiry—"Whom shall we send and who will go for us?"—if a loud and cheering response is not heard on every hand—"Here I am, send me,"—her young men must bear the guilt, and answer for the consequences of their ungrateful indifference at the bar of GOD. It will be a day of fearful reckoning, when the blood of thousands and tens of thousands who perished through their criminal indifference and unfaithfulness, shall be required at their hands. How far this guilt of blood has been already incurred we dare not estimate; but it cannot be, that all hands are clean. Why have not our six hundred congregations their six hundred candidates for the work of GOD? Would it be too great a demand to ask that one out of each should consecrate himself to the service of CHRIST? True, it may be a hard service—a service involving sacrifice and self-denial, demanding the relinquishment of worldly honors, and worldly gain;—but it is a service of heavenly honor and of eternal gain, and all are invited and urged to it by the constraining motive of the love of CHRIST. Can it be that there is a single congregation within our borders, which would regard such a demand as unreasonable? "Ichabod" may indeed be written upon the walls of that temple which includes not amongst its worshippers one young man whose heart is fully set in him to glorify his Redeemer at any sacrifice. At home and abroad, in our own and in every other country, the cause of Missions languishes, the extension of the Church is retarded by the want of men. The walks of commercial and professional life are crowded to overflowing; stations of honor and profit call forth instantly multitudes of anxious competitors; but who is found ready to hear the bidding to go up to the help of the LORD? The demand for laborers in the great moral field which is spread before the Church has been urgent; but it has hitherto proved comparatively unanswered. *Our young men must determine how long it shall so continue.* A solemn obligation rests upon each one of them to investigate the causes why he is not actually engaged in the immediate service of his Master. The scrutiny must be as honest and as searching as it will be at the great day of account. Neither the matter nor the time allows a place for trifling.

If, then, young men! you can find no sufficient reason why you have hitherto kept back from doing the work of the LORD, we bid you in GOD's name, and in behalf of a dying world, to engage yourselves heartily, zealously, and instantly in its performance. Enrol your names amongst the champions of the cross, and make yourselves ready to fight the LORD's battles. Go forth trusting in his strength, and you need have no fear of failure; your victory is sure, you shall prove yourselves more than conquerors through the power of his protecting and assisting grace; and a crown of glory which fadeth not away shall be your final and sure reward. Let no considerations which the world can offer divert you from your progress right onward; but with the spirit of St. Paul, live out his glorious declaration—"GOD forbid that I should glory save in the cross of our LORD JESUS CHRIST: yea, doubtless, I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD." The young man, who at the present crisis can suffer any lower motive to release his conscience from a sense of responsibility in this matter of active engagement in the service of GOD, is not fit for his kingdom, and forfeits all title to the heavenly inheritance. "*Wo is me if I preach not the Gospel,*" should sound an alarm to the heart of every one to whom GOD has given life and health and talents; and none can safely give sleep to his eyes until he has honestly and faithfully determined whether the burthen of that denunciation lies not at his door. We seek not a bare numerical increase to the ranks of CHRIST's ministers; we desire not the co-operation of worldlings or drones: history has taught too many a lesson how the progress of the Church has been impeded by such incumbrances. But we do ask—we have a right to ask—nay, we are bound to ask, that every young man in the midst of our people who professes to love the LORD JESUS, should awake to a sense of his individual responsibility, and set himself seriously to inquire into his personal duty in reference to the ministerial and missionary work; and if the inquiry be conducted in a spirit of prayer and of holy resolution, we fear not the result. The Scripture will be fulfilled, and *great will be the company of the preachers.*

Should the investigation leave any with the conviction, however, that the path of duty does not lead to personal engagement in the propagation of the Gospel, let it never be forgotten that the obligation remains unchanged to consecrate life and influence and substance to the promotion of the work. For the means as well as for the men she needs, the Church must place her chief reliance upon her young men. If they prove faithful to their trust, in whatever sphere Providence has ordered them to move, her interests will not be confided to them in vain. "The extension of the Church," throughout our country and the world, will hasten to its rapid and entire accomplishment.

We have done. We present our cause for the last time to the attention of our readers; and we now bid them farewell. We know full well its great and overwhelming importance; and under a sense of its magnitude, we cannot fail to be conscious how feebly it has been advocated, and to grieve that we have fallen so far short of our intentions and desires. But we pray GOD, that feeble as the effort has been, it may not be wholly useless; and we shall have cause for thankfulness and rejoicing if it has aroused one conscience to a sense of obligation, and awakened in one bosom the desire and resolution to engage with large and heavenly views in the work of *a world's conversion*. No less an object would we present to the contemplation of the Christian. To the attainment of no less an object, dare we consecrate our labors and our lives. We know from the sure word of prophecy that it shall be effected; and we desire for ourselves—our brethren—the Church of our love, the high honor of becoming instrumental in its accomplishment. As with united voice we offer up the petition in the sanctuary and the closet—"Thy kingdom come," we would rejoice to labor together to hasten its arrival. GOD *is waiting to be gracious; and will man delay?* As he loves his own soul, and values the soul of his neighbor—as he would honor his SAVIOUR and glorify his GOD, *he dare not*. With the spirit of cheerful and entire devotedness let us add, *he will not*. Let us pledge ourselves to each other, as we are actually pledged to CHRIST, that as individuals—as families—as congregations—as a Church, we will occupy ourselves henceforward diligently and perseveringly, in the EXTENSION OF THE CHURCH, and the SALVATION OF THE WORLD.

Z.

For the Churchman.

PARISH LIBRARIES.

IF there is any thing at the present day, which promises to promote the prosperity of the Church, it is the introduction of parish libraries. Our people have too long been inactive in spiritual things, and are only beginning to be roused to exertion by the dissemination of information. For obvious reasons, mankind are much more disposed to labor by day than by night; and for the same reasons we may expect our Church-members to be most active when they are most directed by the light of knowledge. We do not mean to say, that the vivifying influence which is felt in every part of the Church, has emanated from parish libraries; for how could we, when not one congregation in twenty has such an appendage? But we do mean to assert, that the now awakening energies of Churchmen would be most effectually roused, and properly directed, by means of these agents. Does any one doubt it? Let him look at their operation. What are the books they circulate? Unquestionably those which relate to religion and the Church; those that tend to open both the heart and the understanding; and thus necessarily to induce liberality and activity on behalf of our charitable institutions. It may, however, be urged, that it is one thing to procure the books, and another to get readers. But inexperience alone could originate such an objection. Who does not know that the generality of individuals, when they have access to a public library, read many more books than they would if they had the same works upon their own shelves? And this, we are sorry to say, is especially the case with respect to religious books: when an individual owns a work of this character, he is too apt, if he reads it at all, to read it but little, and seldom; while, if he has the same from a library, he hastens to finish it before the appointed time for its return arrives. Suppose that book belongs to a *parish* library. The individual who has read it, of course associates more or less with other members of the congregation; and it is reasonable to suppose he converses upon the subject uppermost in his mind; and there is none so likely to occupy that place as the book he is now reading, or has just finished: his recommendation makes his neighbor anxious to peruse it; and thus a little work, that might otherwise be considered insignificant, becomes an object of general admiration, and what is still more important, an instrument in effecting almost infinite good.

Pulpit-instruction is peculiar: it embraces what is indispensably necessary—not *all* that it is proper for a Christian to know: a parish library, on the contrary, aims at disseminating both what is indispensable, and what is merely useful, and if it receives as much and uniform attention as the pulpit, will be the most important agent. The growth of our Church depends upon the increase of that flame of piety which now blazes in every one of her temples, and the progress of an accurate knowledge of herself: both of these can most effectually be promoted by the objects we are advocating; it therefore becomes the duty of every Episcopalian to encourage them by all the means in his power.

The usefulness of parish libraries is fully exemplified at the Mission Church of the Holy Evangelists (for as yet they have no parish library at the Church of the Epiphany,) where they have, we believe, about three hundred volumes; and we have been informed, that it frequently happens, that scarcely any remain in the book-case on Sunday evening. Were we to follow these little agents in their travels, we would perhaps be convinced, that the money expended in procuring them is effecting more good than it could if it were employed in any other way: we would see them in the hands of the aged and decrepid, administering to the spiritual wants of those whose church-going days infirmities have effectually ended; we would see them at the couch of the sick and dying, smoothing the pillow of affliction, or directing the departing soul to heaven; we would see them arresting the dissolute in his career, and restoring the abandoned to honor and usefulness in society; and this, too, where the presence or the words of the minister of GOD seldom reach.

With reflections like these before his mind; with the certain knowledge that a parish library would spread information among his people, and by thus ploughing the ground, fit it for the reception of the seed he *must* be anxious to sow; how can any pastor hesitate to commence one immediately, no matter how discouraging the prospect? With the same circumstances before his eyes, how can any layman delay to bring his means and his exertions to the furtherance of such an undertaking? That false delicacy which operates to so great an extent in preventing us from soliciting contributions to charitable objects, ought not here to interfere, for each subscriber is offered an equivalent in the use of the books of the proposed library; and as every man for a necessary object can make sufficient time, there can be no other possible obstacle to his participation in the enterprise we are advocating, than indolence or indifference to the temporal and spiritual welfare of himself and others: to either of which charges it is hoped that no Churchman at the present day, would be willing to be thought obnoxious.

Need we say another word to induce clergy and laity to co-operate in thus procuring for themselves the most able coadjutors, and rearing one of the noblest of ornaments to their parishes? Would that we could hear, ere another lunar-revolution has been completed, that this good work had commenced in every parish of the American Church, and that wherever the foundation of such an enterprise was laid, it was begun by the "Parish Library," the publication of which, with such praise-worthy zeal, has been undertaken by the "Protestant Episcopal Press."

C.

For the Churchman.

THE COLERIDGE PHILOSOPHY.

MR. EDITOR,—It were waste of time for me to rebut the allegation of being the challenger in the question before us, since, by your own showing, an editorial paragraph introduced the discussion; and, believe me, it will never be made a charge against the Editor of the Churchman, either by friend or foe, that he was backward to throw down, or slow to take up, the gauntlet of honorable controversy. With no wish, therefore, to prolong a discussion on the merits of a philosophy which you think will not be *interesting*, and I think (and herein lies the very point of my argument) is not *needful* for your readers, I still consider it due to you, to myself, and to the subject, to trouble you with one further communication.

In transferring, as you suggest, the question from Kant to Coleridge, I waive the proofs I had proposed to adduce of the wild and infidel opinions of those whom the most learned German scholars (and they surely are the best judges) regard as true disciples of their "modern Socrates." I conclude, therefore, this branch of the question with the assertion, that the fundamental principle of this philosophy will be found to be "the adequacy of human reason to satisfy all its requirements," and that in such principle, so foreign from Christian humility, we see the obvious root of the bitter fruits it has already brought forth, and the seed of heresy I think in every mind that adopts it.

In turning now to Coleridge, you propose that the value of his philosophy be tested at once by extracts from his writings; but I would suggest, to one of your experience, the impossibility of doing justice to such wide and varied lucubrations as those of our author, by any such imperfect ex parte examination. To me indeed such a rule of judgment seems but little wiser than that of the ancient witling, who being about to sell a house, brought a brick as a sample of it; for not only among his "gold and precious stones" might "wood, hay, stubble" be easily picked out, which could not stand the refining fire of criticism; but even with any selection it would be bringing the question to a wrong test. The point in dispute is not of what materials the temple is built, but whether its foundations be strong and its proportions just. To do justice to such an inquiry belongs not to the scope of newspaper criticism—it involves a rigidness of examination which unfits it for popular discussion; but were it in another field, the following theses might, in my opinion, be fully maintained out of the works of Coleridge.

1. That he Platonizes in his Christianity, that is, elevates metaphysical distinctions into primary spiritual truths, giving to them an importance in the Christian faith which has no warrant in Scripture.

2. That his system undervalues the practical duties of the Christian life, and leads into all the dangers of spiritual self-delusion.

3. That he sometimes unwarrantably allegorizes Scripture, with a view to make it accord with his spiritual interpretations, and

Lastly, That his philosophy, while from the influence of these errors it is dangerous to the few lofty minds that can enter into its spirit, is unintelligible to the many, and therefore valueless, from the metaphysical terms in which it is involved.

In these charges I call not in question the genius, learning, piety, or spiritual fervor of Coleridge; nay more, I think, with you, that from his writings more deep and original and searching thoughts may be gathered, than from those of almost any other living writer; and it is because I think so, and know, and feel their power over my own mind, that I esteem caution necessary in adding weight to that influence, by allowing his name to go forth as a sound and safe teacher.

Spiritual-minded he unquestionably is, and often deep and fervent; but I miss in him what I find in Scripture, and think essential to the sober teacher, viz. that his spirit-stirring reveries should close, as St. Paul's does, with a "Wherefore, my beloved brethren, be ye steadfast." Such exhortations to a holy and active obedience are, in my opinion, the touchstone of the safe teacher; they give the dividing line between true fervor and dangerous enthusiasm. As it is the best things which in their abuse are most dangerous, so, I fear, it will be found with the unbalanced fervid piety of Coleridge, his spiritual-mindedness has no counter-weight in his practical reason; therefore, is he a dreamer, and has been so, through life; ever speculating upon the principles while neglecting the duties of a Christian profession. He began with a dream of political regeneration; and "on the banks of the Susquehannah," to use his own poetic language, "dreamed of an undivided dale of industry, where he might combine the innocence of the patriarchal age with the knowledge and genuine refinements of European culture." His next dream was more wisely located—it was that of the happiness of home; but "to bear and forbear" was not within the limits of his contemplative philosophy; and the duties of a husband and a father were rudely severed and hastily abandoned by one whose tongue and pen discoursed sweet music on the sacred sympathies of life. His next dream was a long and sad one—a sensitive temper and an undisciplined mind sought refuge from the realities of life in the dreams of intemperance; and amid the baseless visions of a confirmed opium-eater, he dreamed himself into forgetfulness of sorrows of his own creation. From this fatal dream he was awaked by the unceasing kindness of a stranger's friendship, under whose roof, but partially restored, his latest dream is that of an age of miracles, restored to the Church, while he strains and even mutilates Scripture that it may not falsify his dream.

Shall not, then, the Christian hesitate, how he drinks in; this maddening draught of enthusiasm? yea; even though the teacher discourse with the tongue not of men but of angels. If to this, it be demanded, What has the character of Coleridge to do with his philosophy? I answer, Much every way. Were it a question of mathematical or physical science, nothing; but in moral and religious teaching, "abeunt studia in mores," the character is the fruit of the habitual study. It is an exclusively spiritual philosophy which has made him a dreaming enthusiast. In accordance with its spirit he has looked inward, till he lost sight of the outward duties of life; he has dwelt so long in the spiritualities of religion that he has forgotten that JESUS CHRIST came upon earth "teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Nor let it be said, this estimate of Coleridge and his philosophy is private opinion. It is not so; it is the estimate in which he and it are held by the British public and the English Church; for, if otherwise, how strange is the silence of those who know him best, and would consequently value him most. How happens it that Whately, that master of human reason, never mentions him or his opinions; the pious Sumners never allude to him; Mant and D'Oyley, in their unlimited drafts on all sound English divinity, never quote him; and, in fine, not one (I believe I may speak without exception[*]) of the great living writers of the Church, to which he belongs, ever cite him either as authority or example; or if, by chance, his name is mentioned, it is in terms of regret at the wasted energies of a mighty mind. Why too, with all these claims prominently before the public for near forty years, and that in an age when pious talent has been most highly esteemed and liberally rewarded, has he been left in poverty if not in destitution, and permitted to sink into being the oracle of a petty circle of disaffected or fanatical men. The reason is obvious; it is that with all his deep learning, and powers of genius, and, I am willing to add, heart-felt spiritual piety, he has ever been regarded as a metaphysical dreamer, one whom no man could safely follow on any subject, and least of all in his Platonizing if not Kantian Christianity.

I conclude, then, Mr. Editor, with the objection with which I set out. Let us not hastily admit any system into our Christian code. Scientific philosophy is another question; that may indeed be "ancilla theologiæ," for its province is that which revelation teaches not, and such philosophy is, I trust, destined soon to become, not a handmaiden only, but a pillar and witness of the truth, as we may see in the recent writings of Shuttleworth, Buckland, Whewell, &c.; but that which is *termed* spiritual philosophy (for I acknowledge none such, save what the Gospel teaches) comes with far other claims.—Its province is the same with revelation, viz. the inward nature and spiritual duties of man; it therefore claims a partnership in his instruction, and too commonly ends in dictating laws to Scripture instead of receiving them. Such was the course of its early union in the schools of Alexandria; of its middle period among the scholastics of Europe, and such it has been in its latter days in those of Germany. Quote, then, Mr. Editor, as freely as you will, the lofty and spirit-stirring thoughts of Coleridge, but call them, I beseech you, Christian truth, and not "Coleridge Philosophy." Why give weight at all in Christian teaching to any philosophy of fallible man? What Coleridge teaches well, St. Paul teaches better, and adds to his spiritual teaching what the former does not, the speaking influence of a holy life to illustrate and verify his doctrine. But I have done. I, like you, have other duties to perform less dubious in their claims, than discussing questions of Kant or Coleridge; though I know few duties more imperative on all who have influence, and more especially on Christian teachers placed as you are, than that of opposing the current of popular opinion when it sets toward "error of doctrine or viciousness of life." M.

[* In this matter, we must correct our correspondent. The very paragraphs in our last number were furnished to our hands by JEBB, whom we are not willing to place below either of the Sumners, or his compeer on the Irish bench of bishops, Mant, either as a Christion or as a scholar; and HEBER more than once speaks of Coleridge's writings with high praise.—*Ed.*]

As legatees of the defunct "Visiter," we are happy to come into the possession of the following communication.

To the Editor of the Visiter.

SIR,—I take the liberty of sending you the following letter. J.

For the Visiter.

MY DEAR F.,—I regret to tell you, that since you left us, two with whom you were acquainted, have been called away. One of them, young L., you will remember, distinguished for the high standing he had already attained in his profession, and notwithstanding his youth, universally esteemed and beloved.

The gaiety and cheerfulness which marked his conversation made him a delightful companion, and the rectitude and uprightness of his character rendered him a valuable friend. His career, though short, has been a useful and a happy one, and though death has disappointed the expectations and hopes of his friends with regard to his future prospects, I trust that it has but removed him from the house of his earthly to that of his heavenly Father, and that thus he has exchanged the vexations and sorrows of a mortal existence for an inheritance that shall never fade. His death-bed offered an instructive and affecting scene. Surrounded by his family and many of his young associates who, like him, were just entering upon life with light hearts and high expectations, he urged upon them the vanity of all human hopes and wishes; begged them now to seek that GOD who supported him in that trying hour; and when his strength failed him, he took a last farewell of all that was dear to him on earth, and calmly and peacefully resigned his soul to Him who gave it. His sudden death was caused by an accident which in a few weeks deprived him of life. His loss seemed to throw a deep gloom over the whole circle of his acquaintance; nor is his name even now mentioned but the involuntary sigh shows how dearly he was loved, and how deeply he is lamented.—Yet the tear that is shed to his memory should not fall for his lot, but for our own. The fate that has so suddenly overtaken him brought with it for him no loss; it was but the messenger of his Father to transport him to a better and a happier world.

The other individual I referred to was M. One short week's illness put an end to his life; but as I was but slightly acquainted with him I am unable to give you a further account. The last time I saw him he was in good health and spirits, and probably expected death as little as we do. These instances are strong and convincing proofs of the uncertainty of life and the necessity of being prepared for it.

May we experience the effect which they ought to produce on us, and may we

> "When death comes in terrors to cast
> His fears on the future, his pall on the past,
> In that moment of darkness, with faith in the heart,
> And a smile in the eye, look aloft and depart."

I remain affectionately yours, J.

To the Editor of the Churchman.

DEAR SIR,—Presuming from a remark in the Churchman of the 8th instant, that you intend to notice the proceedings of the Board of Directors of the Domestic and Foreign Missionary Society at their late meeting, an account of which is now published, I would call your attention to some inaccuracies in the published account in relation to one subject which was there discussed at considerable length, namely: *the Contingent Expenses of the Society.*

On referring to the printed "proceedings," &c., you will find on page 3, that the Treasurer's Report was referred to a committee consisting of Messrs. Ashurst, Wheeler and Newton. On page 4, you will find a resolution requiring this committee to report what are the contingent expenses of the Society, and whether any reduction could be made in them. On page 5, this committee reports that the Treasurer's accounts are correct. Here I would state that a report was also read from this committee informing the Board that *the contingent expenses were* $4700, *exclusive of the travelling expenses of the General Agent;* BEING MORE THAN ONE FOURTH OF THE WHOLE INCOME OF THE SOCIETY. This report is suppressed.

By the resolution, which immediately follows, it will be seen that this suppressed report was "referred back to the committee by whom it was prepared, with a view to their suggesting whether any and what practicable reduction of the expenses of the Society could be made." When, "on motion of Mr. Newton, it was resolved that two other members be added to the committee." The mover expressed the wish, that as the committee consisted of laymen, two clergymen should be named; whereupon the Rev. Drs. Milnor and Wyatt were appointed. But you are told by the printed account that Dr. Milnor and Mr. Newton! were appointed; whereas, by referring to page 3, you will see that Mr. Newton was already one of the committee.

The second report of this committee appears on page 12, which clearly refers to the suppressed report, it being grounded upon it. This second report is disposed of on page 15. But in no part of the printed minutes can the information be found which was called for by the resolution on page 4, and which *was* presented to the Board in answer to that call.

I would, therefore, respectfully ask, Mr. Editor, through your journal, the reason for this suppression, and why Mr. Newton's name appears instead of the Rev. Dr. Wyatt's? A DIRECTOR.

THE CHURCHMAN.

SATURDAY, JUNE 22, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

TO CORRESPONDENTS.—We are obliged to our friend "F." for his article, written, we presume, before the appearance of our last Editorial on the subject. He will see, by "M.'s" closing communication in the present Churchman, that part of his argument has been forestalled; and that there is less *real* difference of opinion between us all, than appearances at first indicated.—"U. A." is informed that we decide conscientiously on the relative merits or demerits of articles transmitted for insertion, and hold ourselves answerable to none but Him whose providence has given us the responsibility, for the character or ground of such decisions. As to the "information" of which we spake—we *knew* it to be correct.

There are few, with whom we do not enjoy the happiness of a personal acquaintance, for whom we have more unfeigned and entire respect, than for the reverend brother in Canada who has sent us four sheets in defence of church-establishments. We therefore regret that he must be disappointed: but, whatever inferences he may have drawn from the tenor of any articles, editorial or selected, in our columns, we are, from deliberate conviction, advocates of entire severance between Church and State; and, if that can be brought about without convulsions endangering both Church and State, (a matter of considerable doubt,) should rejoice heartily to see such severance made with regard to our mother Church. We cannot, therefore, lend our columns for the dissemination of what we believe, and think we could prove, to be erroneous views.

SUNDAY SCHOOL SERMON.—We would particularly direct the attention of our readers to the announcement, that, *to-morrow evening, in St. John's Chapel,* the Annual Sermon before the Board of Managers of this institution is to be preached. The Rev. Dr. Wheaton, of Hartford, is the preacher. No institution of our Church is more deserving, or more efficient, than the Sunday School Union. Its operations are silent and unobtrusive, but widely ramified and productive of the most cheering results wherever they have extended. An exceedingly disproportionate amount of means has been hitherto placed at the disposal of its Managers. We hope that St. John's will be filled to-morrow evening with an assembly prepared to *give liberally.* The collection is to pay for *stereotyping suitable library-books.*

ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY, and others interested in the occasion, are reminded of the meeting and sermon, of which notice will be found in another column. Wednesday evening, and St. John's Chapel, are the time and place.

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, especially those resident in the city, are requested to take notice that the Board meets on Tuesday morning, in Trinity Church, at 10 o'clock.

WEST'S ARTICLES AND CANONS will be found on our fourth page. They furnish sufficient evidence how ill-qualified for his self-assumed work was the weak and wicked man from whom they emanate.

OPPORTUNITIES AND MOTIVES for the employment of the 'manifold grace of GOD' in the advancement of his glory, by ministering to the welfare of our fellow-beings, are presented in this number of the Churchman in no ordinary number and variety. We esteem it among the highest privileges of a servant of the public to draw the attention of others to these sources of blessedness, resulting surely, however imperceptibly, both directly to the object of charitable aid, and reflexively to the giver.

The General Missionary Society of our Church, it will be seen, has received more liberal support last year than at any former period; but is, notwithstanding, greatly cramped in its operations, and needs, for the efficient support even of established missions, and fair discharge of existing obligations, *a great increase* of contributions. Yet the Board of Managers have just resolved on a large extension of the undertakings of the Society, involving expenses to perhaps fourfold the amount which it is now scarcely able to discharge. Is this prudent? Is it warrantable?

We think it is. We believe that the Board has gone forward in the line of duty, and will be borne out in its procedure. Neither the responsibility nor the ability of the Church are to be measured by the puny efforts which, like a man just aroused from deep sleep, and scarce conscious of his situation or his strength, she has been hitherto putting forth. The first question, is, What is there to be done? the next, not, Is it *likely* to be done? Can we do it *easily?* Is *failure* put out of question?—but, How shall we do it? This is one of the cases in which our LORD's assurance of the omnipotence of faith may be applied without rashness—a case in which the glory of GOD and the work of redemption are directly, entirely, and alone concerned. If we undertake it, the work is, in a sense far more comprehensive and more true than that of the old proverb, *half done:* if in faith and prayer, nothing doubting, we go on in its prosecution, success *must* attend us, for we are but instruments in the hand of GOD.

That the Board have undertaken any thing which *ought not to be done*—which is not in itself necessary, expedient, desirable—which is not, in regard to us, a duty laid on us by the Christian law of love, and bound on us by all the ties of gratitude to GOD and good-will to men—we presume none will for a moment believe. How shall we do it? then, is the only question. How? by doing each *something.* We are tired of the minute calculations with which, in times past, the advocates of duty have been shaming men into its performance; but this they enable us to affirm broadly and boldly,—if EVERY Churchman would do *something*—aye, were it but to give a paltry thousandth of his income, or a tenth of the mere wastage of his outgoings, our Society would be amply supported in the utmost extent of its enlarged operations.

The information relative to the *Mission at Green Bay* is, if not exactly encouraging, certainly in no small degree incentive to exertion in behalf of that branch of the Society's operations. It appears most evidently, that the expenditures already made, although large, have been prudent, and are actually productive. It is clear that the heaviest part of the burthen has been felt, and that the debt which yet remains once discharged, the footing on which the establishment has been put secures its perpetuity and efficiency at a comparatively trifling annual expense. We are pleased with the turn given to the affairs of this Mission by the special committee of the Board, who have evinced much prudence and sound judgment in their management of a matter rendered somewhat delicate by previous misunderstandings and perplexed negotiations, official and unofficial, between the Executive Committee and this Diocese. Full credit, we think, has hardly been given to New-York for its offer to take *the whole* responsibility of the Mission; but as the acceptance of that offer was deemed inadviseable, and its rejection perhaps tended for a time to retard exertions in this quarter, we do not know that a better aspect could have been given to the entire past transactions, or a better position devised for the future relations of the Society, the Mission, and our Diocese, than that which the Committee has furnished. We can now go to work with a thorough understanding of the object in view: we are explicitly informed as to what *has been done,* what yet remains *to be done,* the nature of the responsibility under which we lie, and the results to be expected.

But, while we would solicit for these general operations of our Church a *great increase* of patronage, we must not suffer it to be for a moment forgotten that our operations nearer home need at least *an equal increase.* The statement just made public concerning our DIOCESAN MISSIONARY SOCIETY is—we will not say alarming, but rousing, to all who love the Church of GOD, because they love the Gospel which she bears. Unless Episcopalians do more—*much* more, than they have hitherto done, the organ of their Church for maintaining and spreading the Gospel within her own borders must be paralyzed. Some of the band of faithful laborers now engaged in fields promising abundant harvests, nay, yielding them as fast as the sickle can be thrust in, *must be recalled, unless donations larger and more abundant than have yet resulted from the appeal, are promptly brought forward.* Can it be that we have less interest in this matter, less zeal for the truth as WE are privileged to know it, less willingness of spirit, than Israel had of old, when they crowded to the tabernacle and the temple with their offerings for GOD's service, until his ministers, for very embarrassment with their multitude and frequency, were forced to cry, Hold, enough? It must be: and how deeply to our shame, when we reflect on the GREATNESS of the salvation for which WE have to be thankful—which we are called on to advance! The *education branch* of this Society, too, greatly needs more attention than it has hitherto received. Within our knowledge are several youths whom it might be instrumental in bringing into active and efficient labor for the Church, were the means placed at its disposal. But, with one or two noble exceptions, scarcely any thing has been done for it. When established, all hailed it as timely, all greeted it as most necessary. Where are the benefactions of the hundreds who have seen and felt the indispensable need of multiplying ministers of the Gospel, trained and disciplined for usefulness in the maintenance of our pure faith and worship?

We learn with great pleasure, that the wealthy and, whatever those ignorant in the premises may surmise, most liberal Vestry of Trinity Church have just completed arrangements long since set on foot, by which they can keep *six* individuals in every stage of progress from the simplest elements of learning up to immediate preparation for ministerial duty. Already possessed of *eight* free scholarships in the classical department of our admirably conducted Public School, (the elementary schools, of which, it is well known, are wholly gratuitous,) and of *six* scholarships in the Theological Seminary, they have just secured for their disposal *five* scholarships in Washington College, Hartford, by the donation of $5000, which, with a scholarship in Columbia College belonging to the Public School, will enable them to keep constantly *eighteen* students in the various stages of preparation for orders, from the first rudiments of the classics to the last year of the Seminary course.

THE RIGHT SPIRIT.—It is cheering to find here and there an instance of the operation of the principles and feelings which our labor and prayers are given to extend, like the following. Our correspondent, it will easily be seen, is one who moves others by saying "COME," not "GO." His parish is among the newest and least of our many new and feeble churches. What might not *all* do, if all were actuated by the same spirit?

"Our parish association works encouragingly thus far. It is true, we are doing by *littles,* as far as money is concerned; not more, perhaps, than 50 or 60 dollars in all, for the year now closed, to go to the Church institutions out of the parish; but I would not take a thousand for the spirit which prompts that fifty.

"Last evening was our anniversary, and although we numbered few, yet could you have looked in upon us and seen the array of business, and heard the firm resolve, and seen the brightening countenance, and felt as we felt when the soul-inspiring words of Bishop Heber's Missionary Hymn were wafted heavenward in song, you would have said, 'Surely, here is the beginning of a good spirit.' May it spread."

THE WORDS OF HAYDN'S CREATION, with selected comments on the music, have been just published in a very neat pamphlet, by the New-York Sacred Music Society. We have read them with pleasure and profit. The Oratorio is to be performed by the Society, at its hall, Chatham-street, on Thursday evening next.

LITERARY.

The Little Momiere. By MRS. SHERWOOD. *Revised from the London Edition.* Philadelphia. George, Latimer & Co. 1833: 18mo. pp. 224.

FOR the author's name's sake, we wish we could speak well of this production. But, while few books are better than some of Mrs. Sherwood's, there are others, again, than which very few are worse; and this is among the worst. We can use no language but that of strong reprobation concerning a work intended to infuse into the minds of children, and accordingly inculcating in the most express terms, the dangerous and unscriptural, if not actually Antinomian tenets known, we believe, in Scotland, as 'The Row heresy,' and for a time taught, though since recanted, by Dr. Malan, of Geneva. Mrs. Sherwood would have every child, taught to believe in JESUS, believe that "it IS saved, redeemed, pardoned,"—that the work on which eternal life depends, which Scripture directs us to "work out with fear and trembling," "*is done—not to be done,*" (p. 133,) and that the evil heart of unbelief alone can 'fear' or 'tremble' with *any* shade of uncertainty or apprehension. In perfect consistency with this extravagant system, she has to correct herself for representing her little heroine as praying, (p. 159,) and to say that her prayers for the aid and support of the blessed Spirit, were *not petitions,* but thanksgivings for that which she did not now need, as she was assured it was already fully in her possession. This is Calvinism carried out to its results, pretty extensively! Nothing to be done—no prayer—no strife—no danger—'we *are* saved, the thing *is* accomplished—heaven *is* ours!' How glaringly does such 'wresting of the truth,' contrast with the contents of the sacred Book!

THOSE who know the value of the writings of the greatest of Ireland's prelates, incomparable alike in learning and in piety, will rejoice to learn that the University of Dublin is now printing a complete edition of the works of ARCHIBALD USHER, under the superintendence of Dr. Elrington, Regius Professor of Divinity.

"*Christian Philanthropy,*" a Discourse preached before the African School Society, Schenectady, by Professor Potter. What an anomaly! Mr. Garrison assures us (Thoughts, p. 10) that Colonizationists are "*unanimous* in OPPOSING their [the blacks'] instruction" and is "willing to be covered with reproach," if he does not substantiate the charge. And yet here is Professor Potter, a Colonizationist, actually preaching and publishing a most eloquent and impressive appeal in *favor* of their instruction.—*Boston Recorder.*

Bush's Mohammed.—It is gratifying to learn from the last London Quarterly that Mr. Bush's Life of Mohammed, one of the series of Harper's Family Library, has been considered of sufficient merit, to be republished in England.—*N. Y. Observer.*

OBITUARY.

For the Churchman.

DIED, on Wednesday evening, May 22d, of Cholera, the Rev. SAMUEL JOHNSTON, Rector of St. Paul's Church, Cincinnati.

A long residence among them, and an untiring zeal in the cause of the Redeemer, had deeply endeared him to the flock under his charge. One who has received repeated consolation at his hands, in seasons of affliction, and who has for years witnessed his devotedness, singleness of heart and simplicity of manners, can testify to the general burst of regret at the sudden departure of this excellent man; and to the unanimous expressions and testimonials of respect for his memory.—His remains were carried to the church edifice, amidst the lamentations of his parishioners; where the affecting service for the dead was performed by the Rev. John Aydelotte, of Christ Church; and an appropriate address delivered to a numerous assembly by Dr. Wilson, of the First Presbyterian Church of this city. The last hours of this devoted minister of CHRIST, though hurried and painful, exhibited all the trust, hope, and serenity of the accepted servant of GOD. The writer of this, an eye-witness, can truly say, that the most impressive and instructive lesson taught by this pious and humble Christian, was his last. T.

Cincinnati, May 31, 1833.

We add the following, from an obituary communicated to the Gambier Observer, by an eye-witness:

20 min. past 9 o'clock, P. M.

The last solemn scene took place just one hour ago. He appeared to have his mind till within half an hour of the close. His last words to me were, "Is it not almost over with me? I have no merit of my own—I want to be washed in the blood of the Lamb—to lie low at the foot of the cross—to have peace and joy in the Holy Ghost." I spoke of the "hope that maketh not ashamed." He repeated my last words with exceeding energy, adding, "IT'S A GREAT THING TO DIE!"

ANNUAL SERMON.

THE Annual Sermon before the Board of Trustees of the "General Protestant Episcopal Sunday School Union" will be preached in St. John's Chapel, on Sunday evening, the 23d instant. After which a collection will be made for the benefit of the *Stereotype Fund* of the institution. All persons friendly to the objects of the "Union" are respectfully invited to attend. Service to commence at 8 o'clock.

FLOYD SMITH,
CHARLES KEELER,
CHS. H. ROACH,
WM. M. BENJAMIN,
WM. R. WADSWORTH, } *Committee.*

June 19, 1833.

GENERAL THEOLOGICAL SEMINARY.

A STATED meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in Trinity Church, in the city of New-York, on Tuesday, the 25th day of June, at 10 o'clock, A. M.

JONA. M. WAINWRIGHT, *Secretary.*

NOTICE.

THE Annual Sermon before the "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church," will be preached on Wednesday evening, the 26th inst., in St. John's Chapel, by the Rev. William R. Whittingham. Service to commence at 8 o'clock. Episcopalians generally are invited to attend.

The Association will meet for the transaction of business immediately after the exercises of the evening.

BENJ. I. HAIGHT, *Secretary.*

ANNUAL MEETING.

THE Board of Managers of the General Protestant Episcopal Sunday School Union will hold their annual meeting, to hear the report of the Executive Committee, on Thursday, the 27th instant, at 8 o'clock, P. M., at the Press Buildings. By order,

EDWARD N. MEAD, *Secretary pro tem.*

SEMINARY COMMENCEMENT.

THE Annual Commencement of the General Theological Seminary, will take place on Friday, the 28th instant, in St. Peter's Chapel, near the Seminary, in Twentieth-street. The services will commence at 10 o'clock.

By order of the Faculty,
CLEMENT C. MOORE, *Secretary.*

June 20, 1833.

Calendar.

June 23.—3d Sunday after Trinity.
—— 24.—St. John Baptist.
—— 29.—St. Peter.
—— 30.—4th Sunday after Trinity.
July 7.—5th Sunday after Trinity.
—— 14.—6th Sunday after Trinity.
—— 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Trinity Sunday an Ordination was held at Christ Church, Bethel, Vt. Mr. John Theodore Sabine was admitted to the holy order of Deacons, by the Right Rev. Bishop of the Diocese. The apostolic rite of Confirmation was administered to thirteen persons on the same day.—*Episcopal Watchman.*

CLERICAL CHANGES.—The Rev. Francis H. Cuming has resigned the rectorship of St. Mark's Church, Le Roy, having accepted the charge of the business of the General Protestant Episcopal Sunday School Union, as Editor and Secretary, and removed to this city.

The Rev. Abraham Bronson has recently resigned the rectorship of Zion Church, Manchester, Vermont, after having held it for more than thirty years.—*Episc. Rec.*

The Rev. Stephen C. Millet, deacon, is officiating at Clappville, Leicester, Mass., the parish being vacant by the removal of the Rev. Lot Jones, to New-York.

Episcopal Watchman.

PAROCHIAL EFFORTS.

New Church in Newport, R. I.—A new church edifice is to be erected at Newport, R. I., for the use of the recently organized society under the care of Rev. J. West. It is to be 62 feet by 70, with a tower and portico 10 feet wide in front, and supported by 6 columns.—*Episc. Recorder.*

St. Paul's Church, Brownville.—A correspondent of the (Auburn) Gospel Messenger, relates the following interesting facts:

For three or four successive Sundays we have had from one to 3 or 4 adult baptisms in St. Paul's; and the day of the Bishop's visitation, a young lady was *immersed,* and 2 persons baptized in the church; and at Watertown one young man was baptized the morning the Bishop held confirmation there.

CONSECRATION OF A CHURCH.—St. James' Church, Woonsocket, R. I., has been recently consecrated by the Right Rev. Bishop Griswold.—*Episcopal Recorder.*

SUMMARY.

Protestant Episcopal Church, Paris.—The foundation-stone of the first Protestant Episcopal Church, ever built in Paris, was laid on the 23d of April, in the ground bought for that purpose, in the rue d'Aguesseau, faubourg St. Honore, by the Right Rev. Bishop Luscombe, who was attended by the Rev. Dr. Pritchard, the Rev. G. Lefevre, S. Brereton, W. M. Bevan, and W. Wood. Several French Protestant pastors, and a large number from the departments, who had assembled in Paris to attend the anniversary of the French Protestant Bible Society, were present.—*N. Y. Com. Advertiser.*

Foreign Views and Sentiments.—The London Morning Chronicle gives the annexed information as from an *intelligent writer.*—*Christian Index.*

"In America, the people go out on a Sunday, only to go to church. Every body wears a sullen and taciturn air. Families have no cooking on that day, they live on the leavings of the day before. The women assemble in a circle each with a Bible in her hand, which she makes believe to read while yawning. The men do the like, or under that pretext shut themselves up in their closet and look into their private business, sure of not being interrupted on the Sabbath. But who do the men deceive? The fact is that nobody is deceived, although they desire to deceive every body."

We add, as an equally judicious and veracious morsel, the following assertion of another "intelligent writer," which has just travelled the rounds. It would be an amusing calculation, to ascertain what proportion of 'parsons' of any denomination in this country, receive 400*l.* sterling ($1778) per annum: sure we are, no small proportion receive less than the fourth part of the sum.

The Hon. Mr. Cobbett, M. P., makes the following remarks in a recent publication.

"I have seen the Church of England in America, and admired its management there. There are bishops and there are clergy, and I never new an instance of parishioners giving their parson less than 400*l.* per annum; and it is impossible that any clergyman can be more respected and beloved. Indeed the clergy of the Church of England in America command a much greater share of obedience than the clergy in England. Now, why should we not have a Church establishment like that of the Church of England in America?"

The 'Church of England in America' is to be found only in the British Provinces; and of that, it is equally untrue that the parishioners support the clergy, and that the clergy are so well supported as Cobbett represents.

Church of Ireland.—The four Irish representative prelates for the present session of Parliament, are the Archbishop of Dublin, (Dr. Whately,) the Bishop of Ossory, (Dr. Fowler,) the Bishop of Killala, (Dr. Verschoyle,) and the Bishop of Clonfert, (Dr. Butson.)

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
June 14.	Received of the Christian Benevolent Society of St. Stephen's Church, N. Y.,	$100 00
17.	Received of the Auxiliary Missionary Society of Trinity Church, Geneva,	50 00
18.	A donation from a Lady,	4 00
		$154 00
	Education Fund Disposable.	
June 14.	Received of the Female Benevolent Society of Zion Church, Butternuts,	27 00
	Total,	$181 00

BENJAMIN M. BROWN, *Treasurer,*
At the Butchers and Drovers' Bank,
June 19, 1833. No. 128 Bowery.

THE Agent for the Education and Missionary Society acknowledges the following sums, contributed for the Missionary Disposable Fund.

From D. A. Cushman,	$10 00
From Frederick De Peyster, Jun., Esq.,	10 00
From a member of St. Luke's Parish, Rochester, by the hands of Rev. H. J. Whitehouse,	5 00
Cash,	2 00
	$27 00

L. P. BAYARD, *Agent.*

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following sums, in aid of the *Stereotype Fund for the Bible,* viz:—

From the Christian Benevolent Society of St. Stephen's Church, New-York, per Mr. Hurtin, Treasurer,	$50 00
Disposable Fund.	
Amount of a collection made in St. Paul's Church, on Sunday, 16th inst., per Mr. Dunscomb,	$70 21
Amount of a collection made in St. Luke's Church, on Sunday, 16th inst., per Mr. C. Oakley,	60 38
	$130 59

RICHARD OAKLEY, *Treasurer,*
June 20, 1833. No. 122 Front-street.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
June 11.	From a new subscriber,	$2 00
	A donation from a friend,	00 27
15.	From the Rev. Reuben Hubbard, by Mr. Hitchcock, the amount of a collection made in Trinity Church, Granville, on Sunday 26th May,	4 06
20.	By the Ladies of Bethesda Church, Saratoga Springs, to constitute their Missionary, the Rev. D. Babcock, a Life Member, by the hands of Mr. John Clarke,	10 00
		$16 33

THOMAS BROWNING, *Treasurer,*
At the Press Buildings, No. 46 Lumber-street.
New-York, June 19, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, has great pleasure in acknowledging the receipt of the following note from the Treasurer of the Female Benevolent Society of Zion Church, Butternuts, Otsego county, N. Y:—

SIR,—The Female Benevolent Society of Zion Church, Butternuts, Otsego, whose objects are to aid the designs of the "New-York Protestant Episcopal Education and Missionary Society," respectfully report that they have just forwarded to the Rev. R. F. Cadle, for the use of the Green Bay Mission, a box of goods, valued at *Ninety-seven Dollars and four cents.*

JOANNAH VAN RENSSELAER, *Treasurer*
of the F. B. Society, Butternuts, Otsego.

June, 1833.

The Treasurer also acknowledges the receipt of *One hundred Dollars* from the "Christian Benevolent Society of St. Stephen's Church, New-York," per their Treasurer, J. H. Hurtin, being their second donation to this fund the present year. Likewise, from the same Society, by the same hand, the further sum of *One hundred Dollars,* to be transmitted to the Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to be appropriated as follows:—*Eighty-eight Dollars* for foreign purposes, and the remaining *Twelve Dollars* for Greek buildings.

JAMES SWORDS, *Treasurer*
June 19, 1833. Green Bay Mission Fund.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following, remitted by the Agent, the Rev. Henry J. Whitehouse, viz:—

From a gentleman in Livingston county,	$2 00
Collection in St. John's Church, Canandaigua,	45 00
" in Calvary Church, Homer, Cortlandt county,	8 00
" in Zion Church, Palmyra, Wayne county,	9 63
" in St. Paul's Church, Rochester,	8 00
" in St. Luke's Church, Rochester,	70 70
Also from the Agent, the Rev. S. R. Johnson, by the hands of the Rev. Mr. Carmichael, the collection at Christ Church, Rye, Westchester county,	28 50
	$171 83

EDWARD R. JONES, *Treasurer.*

June 19, 1833.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of *fifty dollars* from "the Christian Benevolent Society of St. Stephen's Church," per Mr. John H. Hurtin.

J. A. PERRY, *Treasurer,*
June 19, 1833. 15 Hanover-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 20th, from the following persons, viz:—

W. T. Williams—R. P. & C. Williams—Samuel Colman, *with remit*—Alexander H. Buell—Rev. James A. Fox, *with remit*—Rev. John Grigg—Wm. Jarvis, *with remit*—Miss Croes, *with remit*—C. S. Palmer—S. Hall & Son, *with remit*—David S. Hall—Rev. Joseph E. Woodworth—H. N. Fargo, *with remit*—Postmaster, Mechanicsville.

Received by the General Protestant Episcopal Sunday School Union.

A. Sandford—H. D. Evans.

ON PULPIT ORATORY;

COMPRISING

STRICTURES ON THE DELIVERY OF THE SERVICE OF THE EPISCOPAL CHURCH, AND ON THAT OF A SERMON:

Together with plain directions, by which every thing ungraceful, in utterance, gesture, or action, may be avoided.

⁂ Attention to this Lecture is respectfully solicited, as, from Mr. Magenis's other engagements, it will not be repeated.

TO THE Clergy, to those who have the direction of Sabbath Schools, to every one who can appreciate fine, correct, elegant, and impressive delivery, acquired under the first masters of the present day, this lecture will be of infinite importance.

MR. MAGENIS has the honor to inform the Ladies and Gentlemen of New-York, that he intends on Monday evening, 24th instant, to deliver a lecture in the LECTURE ROOM OF CLINTON HALL, illustrative of the manner in which the Liturgy of the Episcopal Church ought to be read, in order to render that piece of sublime composition at once awful and impressive. Hints will be given at the same time, as to the style of delivery best suited to the Scriptures. After the Lecture, two chapters from the New Testament, with the Liturgy, will be read; as, also, portions of Sermons, in one of which, the impressive delivery of the Rev. Dr. Chalmers, of Edinburgh, will be exemplified.

As a suitable termination, Adam and Eve's Morning Hymn, Elegy in a Church Yard, and a soliloquy from Dr. Young on the being of a GOD, will be spoken.

To commence at 8 o'clock, precisely. Tickets of admission, 50 cents each; to be had of Mr. Long, 161, Messrs. Bliss & Co., 205, Messrs. Peabody & Co., 219 Broadway, and at Clinton Hall Bookstore.

N. B. Private instruction imparted as usual, to young Gentlemen, intended for the Bar, the Pulpit, or the Senate. Attendance given in families, and at boarding schools.

June 17, 1833. *37 Murray-street, New-York.*

For the Churchman.

A Hymn

TO BE REPEATED AT MIDNIGHT.

At midnight, slumbering on my bed,
I suddenly awake;
And, weary, turn from side to side,—
A feeble effort make.

With anxious thoughts my mind oppress'd
To Thee for help would fly;
And look for aid when most distress'd
From Him who rules on high.

This wakeful hour, O fill my soul
With grace and peace divine;
And when the judgment day shall come,
Those blessings still be mine!

Sweet slumber, close these eyes again,
And hold, till morning break:
So grateful incense shall arise
To Him, when I awake.

Soon to the slumbers of the dust
This body must be given:
Lord! may my soul, set free from lust,
Then soar to thee in heaven!

From the Journal of the Flushing Institute.

Hymn at Sunset.

The mellow eve is gliding
Serenely down the west;
So every care subsiding,
My soul would sink to rest.

The woodland hum is ringing
The daylight's gentle close;
May angels round me singing,
Thus hymn my last repose.

The evening star has lighted
Her crystal lamp on high;
So when in death benighted,
May hope illume the sky.

In golden splendor dawning,
The morrow's light shall break;
O! on the last bright morning,
May I in glory wake.

A.

MISCELLANY.

THE LATE LORD GAMBIER.

Death of Lord Gambier.—A paragraph in the London Morning Herald announces the death of Lord Gambier on the 19th of April. This nobleman holds a distinguished place in the history of the present age from his naval exploits, and a still more honorable one on the records of Christian benevolence, as a decided and active Christian. He was President of the Church Missionary Society, Vice-President of the British and Foreign Bible Society and other benevolent institutions.

In this country Lord Gambier is known from his liberality to Kenyon College and the deep interest which he ever manifested in its welfare. He was one of Bishop Chase's warmest friends, and afforded him the most efficient aid in obtaining funds for the establishment of the important institution which owes its existence to his efforts. Bishop Chase was introduced to Lord Gambier by a letter from the Hon. Henry Clay, with whom he had been associated at Ghent in forming the treaty of peace between Great Britain and the United States. The English religious periodicals will enable us to state hereafter further particulars of his life and character. For the present we can only give the following brief notice from the Morning Herald.

"We regret to have to announce the death of this excellent and amiable nobleman at four o'clock on Friday morning, at his house at Iver, near Uxbridge, in the 77th year of his age. His Lordship was one of the few remaining gallant officers who had a command in the glorious battle of the 1st of June. On that occasion he commanded the Defence of 74 guns, which was the first ship that broke the line. The Defence was dismasted in the action, and had to contend with two French ships-of-the-line, one on each side, both of which struck to him. At Copenhagen, Lord Gambier was the Commander-in-Chief of the naval forces, and for that service was rewarded with a pension of 2,000*l.* a year, which latter he generously declined. His Lordship again commanded the naval force against the French fleet in the Basque roads. His public life was distinguished by his loyalty and his devotion to the Constitution; his private life by an uninterrupted series of acts of kindness and philanthropy."—*Episcopal Recorder.*

INSTEAD OF

ADOPTING *EN MASSE*,

Those thirty-nine articles, some of which have been a fruitful source of controversy and schism in the Church;

It is conceived to be more consistent with *Primitive Orthodoxy*, to substitute the following

DOCTRINES
OF THE
PRIMITIVE EPISCOPAL CHURCH,
WITH REFERENCE TO SCRIPTURE AUTHORITIES FOR THE SAME, VIZ.

1. The canonical Scriptures of the *Old* and *New* Testaments, as contained in the present authorized version, are received as the *only foundation* of faith and practice, agreeably to the following compendium:

A perfect belief in a Trinity of Persons in the Unity of the Godhead. (1 John v. 7; 2 Cor. xiii. 14, &c.)

The total depravity of every one by nature, in consequence of Adam's fall. (Psalm li. 5; Rom. v. 12, &c.)

The atonement made by Christ for the sins of every one of the human race. (John i. 29; Heb. ii. 9, &c.)

Justification by faith *alone*, and exemplied by good works. (Gal. iii. 24; Rom. v. 1; James ii. 18, &c.)

The operations of the Holy Spirit in the believer's heart, and the necessity of *holiness* both in heart and life. (Rom. viii. 9, 16, &c.; Heb. xii. 10–14, &c.)

The superintendence of both a general and particular Providence, which direct and govern all things. (Heb. i. 3; Luke xii. 6, 7, &c.)

The eternity of rewards and punishments beyond the grave. (Daniel xii. 2; Matthew xxv. 46, &c.)

2. The political principles are an inviolable attachment to his Majesty's person and government in this country, and amenability to the existing government in whatever country this Church may be propagated, agreeably to 1 Peter ii. 13, 14, 15, 17; Proverbs xxiv. 21; 1 Samuel 10–24, &c.

N. B. The *Apocryphal* Scriptures are not referred to—nor shall they constitute any of the Lessons appointed to be read in this Church.

CANONS OF THE PRIMITIVE EPISCOPAL CHURCH.

Canon relating to Lay Readers.

No Lay Reader shall take upon himself to perform the service of the Church, but by the license of the Bishop. And such candidate shall submit to all the regulations which the Bishop may prescribe. He shall not use the Absolution nor Benediction; he shall not assume the *dress* nor the stations which are appropriated to clergymen ministering to the congregation, and shall officiate from the *desk* only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or lectures to be read or preached; nor shall any Lay Reader, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman of this Church is present in the congregation.—A nonconformity to this canon shall be deemed in all cases a disqualification for Holy Orders.

Canon relating to Candidates for Holy Orders.

No person shall be ordained in this Church until he shall have satisfied the Bishop and the examiner that he is a man of true piety, is well acquainted with the Holy Scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue, and that he hath a competent knowledge of natural and moral philosophy, and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors. It is also declared to be desirable that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the Presbyters present, may *dispense* with the knowledge of the Latin and Greek languages, and other branches of learning, not strictly ecclesiastical, in consideration of certain other qualifications in the candidate, peculiarly fitting him for the Gospel ministry.

Canon relating to Church-Membership.

In order to enforce church discipline, and to prevent ungodly persons from partaking of the holy sacrament in an unprepared state, as well as to promote the enjoyment and practice of scriptural holiness, the minister of each church or district shall encourage "Church-fellowship Meetings" among the laity of his flock; but none shall be admitted into these meetings, even on *trial*, who do not evince a desire to "flee from the wrath to come," and none shall be permitted to *continue* therein, but such as abstain from those sins which are commonly practised by the ungodly, such as taking the name of God in vain—profaning the day of the Lord by doing needless work thereon, or by buying or selling—drunkenness—swearing—lying—stealing—fighting—slandering—attending *dances*, plays, races, fairs (unless on business)—singing those songs or reading those books which do not tend to the knowledge of God, or lead to other valuable information,—playing at cards, or any other description of gambling.—All those who meet in church-membership shall likewise be required to attend regularly on the public worship of God, and all other ordinances of the Church, especially the holy Sacrament, and they shall be exhorted to attend both to family and private prayer, and to search the Scriptures daily, and to exhibit in all their tempers, conversation, habits, and dealings, that "old things are passed away," and that "all things are become new." All the church members uniting on the foregoing principles, shall be subdivided into companies of about fifteen or twenty each, to meet once a week at least: each meeting shall open and close with singing and prayer, and the minister shall require such answers to his questions from the members as will enable him to judge of their spiritual condition, and give such godly counsel as may be needful. No meeting of the members shall take place unless conducted by the clergyman, or such competent and pious person as he may appoint for that purpose. And any member who may be found living in the neglect of any of the above conditions (unless after due admonition he amend) shall be refused admission to the Sacrament, suspended, or finally excluded from the meetings for Church-fellowship, as the case may warrant.

EPISCOPACY IN GREECE.

We have before us the work of Doctor Korai, to which Mr. King alludes, and when we come to "sift the verity of the matter," we find nothing that need alarm the most zealous Episcopalian. Korai is one of the most learned men of modern Greece, and his works on literature and politics have acquired a deserved celebrity. He is a physician by profession, and at the advanced age of about eighty years, has undertaken to write on the subject of religion. His "Sacerdotal Companion," containing his version and exposition in Modern Greek, of St. Paul's Epistles to Timothy and Titus, appears to be a compilation, principally from the German scholiasts, and was published at Paris, October, 1831.

About six months since, we examined this work, with a view to learn the sentiments of Korai on the subject of Episcopacy, and we found nothing that would induce us to rank him among the zealous advocates for the *cause of "equality."* The idea that his work will effect any great revolution, or that the Greek Church will become Presbyterian, appears to us as chimerical. In his preface, (pp. 31, et. seq.,) Korai seems to recognise the offices of Bishop, Priest, and Deacon, as primitive and scriptural, but he inveighs against the ambition [φιλαρχια] of the clergy, from the fifth century downward, in coveting temporal power, and in assuming unscriptural titles, such as Archbishop, Patriarch, Highpriest, Archdeacon, &c.

He says, "the apostles called Christ alone Highpriest; but they and their successors until the end of the fourth century after Christ, were called bishops; and the name of patriarch was not heard until about the middle of the fifth century, according to Socrates the historian." He again states that the title of patriarch was adopted at the fourth general council, held at Chalcedon, A. D. 451, and he quotes a remark of Jerome, [Epist. 54, ad. Marcel.,] against the heresy of Montanus; "With us the bishops hold the place of the apostles, but with them [i. e. the Montanists] the bishop is the third in rank."

Korai ridicules the titles assumed by the patriarchs and popes, and exposes many of the errors and absurdities which crept into the Church during the dark ages, and which still exist in the unreformed portion of it. In his preface of 56 pages, his object is apparently the reform of political and religious abuses, and if he intended to overthrow Episcopacy, his purpose is so carefully disguised that our suspicion was not excited. On the use of the terms *bishop* and *presbyter*, he merely states what every body knows, or should know, that they were common names, used indiscriminately, and in the earliest periods of the Church not applied exclusively to any order of the ministry. (Notes, pp. 114 and 186, on 1 Tim. iii. 2, and v. 15, and p. 334, on Tit. i. 5.) Theodoret and other writers of the ancient Greek Church make the same statements. Our readers may recollect that, in a late number of the Watchman, we gave an explanation of the use of these terms, translated from Theodoret. The advocates for *parity*, however, build their argument on the use of *names*, overlook the *thing* contended for, and cling to this untenable ground as a "forlorn hope."

The *equality* which Korai advocates is not *official*, but fraternal, such as should exist among those who belong to the same household, and are heirs to the same promises. He presents Timothy, whom he calls a bishop, as an example of Christian kindness and condescension, in regarding his flock as brethren and himself as their servant in the Lord; and he censures the haughtiness, luxury, and love of worldly distinction, indulged by some of the modern bishops, who are unworthy of that office.

We conclude our remarks on this work with one or two brief quotations. For the meaning of 1 Tim. iv. 14, "with the laying on of the hands of the presbytery," he refers to Chrysostom, who says, (in his xviii. Homily on this Epistle,) "The Apostle does not speak here of presbyters, but of bishops, for presbyters did not ordain bishops." On 1 Tim. iii. 13,—"They that have used the office of deacon well purchase to themselves a good degree"—he remarks that "*degree*" [βαθμον] means "a higher office, or a promotion, from deacon evidently to presbyter, and from this to bishop." If this is advocating, *in a very zealous manner the cause of "equality,"* or of parity in the ministry, we doubt whether his *zeal* will greatly further that *cause*. We do not apprehend that the blows aimed at the authority usurped by the clergy of the Greek and Roman Churches, and at the superstitions of the monks, will batter down the Church, or endanger "primitive truth and apostolic order."

Episcopal Watchman.

INFIDEL OBJECTIONS.

Although we ought not, in some cases, to despise the charges of the enemies of our religion, yet it may be fairly questioned whether early youth is the proper season for the consideration of those charges. We consider it just, and the very dictate of nature, that during that age we should place reliance upon the direction of our elders in regard to temporal matters, and why not also with respect to spiritual concerns? Are we better able to comprehend the reasonableness and justice of our moral, than of our physical discipline? As we grow in years, it is right, of course, that we should be governed more by our own reason; and as questions touching the grounds and evidences of our faith arise, it is fit that we should examine them; but is it expedient, in a course of Christian education, that all the objections that have been made to our holy religion should be brought before the attention of the young student before he is either interested in the subject or fully able to comprehend the weight of the arguments?

The source of these reflections was a circumstance which, though not bearing directly upon the subject, may serve as an illustration of my meaning. Should a statement of it, together with a few natural observations, be acceptable, I would present them as a contribution for the Journal.

It happened that the subject of our theses in Passion-week, was one which called in question the fundamental truths of our religion. In order to enter into a full investigation of it, I examined, as candidly as I could, the arguments which infidels have advanced in opposition to those truths. I read some of them from their own works. I laid myself open to their reasonings. In order to do this, I had necessarily to hear, without emotion, the terms of impostor and superstition applied to the Saviour and his religion. I attempted with coolness to defend them from these charges, and on the whole felt no little satisfaction with the result of my labors. But I soon experienced an opposite inconvenience. In the evening I attended one of those solemn meetings by which the Passion-week was appropriately observed. On entering the chapel I experienced an unusual sensation, arising from the contrast of the studies in which I had just been engaged with the affecting subject of the meeting. What a change, I thought, from the office of a judge to that of a worshipper! My heart recoiled at the idea of approaching that holy and merciful Saviour whom I had just been considering (may I even repeat the term) in the light of an impostor! It was an impression that I soon partially overcame, but I must confess that its effects were perceptible during the whole of the week. To hold under consideration the blasphemous assertions of infidels; to try the Almighty as it were before the tribunals of our judgments, though it may be necessary for the satisfaction of the head, is certainly prejudicial to the sensibilities of the heart. The claims of reason are satisfied at the expense of the affections of reverence and love. But is this in reality the only means of satisfying those claims? Can we not build ourselves up firmly in the faith, without having recourse to the vile cavils of skepticism? How many, let me ask, have ever been withheld or recovered from infidelity by such a course? If the number be few, its propriety is worthy of consideration. To me it appears a liberty with, not to say a profanation of, holy things, which is in danger of producing the most serious consequences. Let the internal and external evidences of our religion be fairly proposed, without any reference to the offensive and profane charges of infidelity, and to any but a mind incurably diseased, they must carry irresistible conviction.—*Journal of the Flushing Institute.*

DOCTRINAL.

REGENERATION.

We wish to expose the prevalent error of modern times, of making a man's present state of life the test of his past regeneration.—The error has arisen from an entire misconception, or at least a forgetfulness, of the meaning of the term *regeneration*. Regeneration, which is a single act, is confounded with the life of a regenerated Christian: and if a man is not living, as a regenerated Christian ought to live, he is said at once not to have been regenerated. But neither propriety of language, nor the Scriptures, allow us to form such a judgment as this. *Regenerate* or *regenerated* (for they are the same words) is a passive participle, answering to the Greek ἀναγεννηθεὶς: and an equivalent expression would be *begotten* or *born anew*. It is needless to observe, that the idea conveyed by the term is metaphorical. The gross conception of Nicodemus does not now require to be refuted. Every child of Adam is supposed to have died in the person of Christ, and to be born or begotten anew, when God adopts him as his Son, and takes him into covenant. He does not really die, and he is not really born again: both processes take place figuratively or spiritually; but without this second birth the person is not taken into covenant with Christ, and has no promise of eternal life. Regeneration and adoption are convertible terms, though the metaphor implied by each is different: but no person can be regenerated without being adopted by God; and no person is adopted by God without being regenerated. Adoption is perhaps the most natural metaphor of the two: for human ideas present no analogy of a second birth; but they do present the analogy of a man adopting another person's son as his own. Let us then follow up these analogies, and see whether we can draw any conclusion as to the regeneration of a Christian, from the fact of his not leading a Christian life.

We will first take the case of a father and his own begotten son. We will suppose the conduct of the son to be most ungrateful and unnatural: we will suppose him to injure his father, or even to raise his hand against his father's life. No language would be too strong in reprobation of such conduct, but still the murderer is his father's own begotten son: the past fact of his generation or birth cannot be affected by his subsequent actions; and there is no profaneness in saying, that God himself cannot make a begotten son cease to be a begotten son. The case is the same in adoption. The father may cancel every promise which he made to his adopted son: he may wholly cast him off, and the relation in which they stood to each other may henceforward be at an end; but still the past fact of the adoption cannot be set aside; and it would be most absurd to argue that the adoption had never taken place, because it afterward terminated, and because the adopted son showed himself unworthy of the adoption. It would be equally absurd, as far as the analogy of language is concerned, to say that a man was not re-begotten by God, or was not adopted into his family, because he subsequently deserved to be cast off. God has condescended to speak of the spiritual relation in which he stands to us, according to the analogy of human ideas: and when we are inquiring into the mere fact, whether a man has been adopted by God or no, we must not mix up with it the totally different question, whether he has been grateful for his adoption, and whether he has profited by the advantages which his second or spiritual birth conveyed to him. There is, therefore, nothing extraordinary in the case which appears to have so perplexed Mr. Riland,—that of a notorious drunkard dying in a fit of intoxication, who yet was considered to have been adopted by God in his infancy. The whole of this perplexity arises, as we have already observed, from a totally new idea having been attached to the term *regeneration* in modern times. There are persons who refuse to call a man regenerate, unless he gives signs of his regeneration by his subsequent life; as if regeneration was not the beginning, but the continuance of his spiritual course. Regeneration is not man's act, but God's. It is the act by which God adopts a man for his son, upon his professing his belief in Christ: the man is then buried with Christ, and rises again a new creature: he is taken into covenant with God, and has the happiness of heaven placed within his reach. But to argue, that this process has not taken place, because a man does not walk after the Spirit but after the flesh, would be as irrational as to say, that a man was never born because he is now dead, or that he had never been adopted, because he is acting ungratefully to the person who called him his son.

If Mr. Riland, instead of making religion a question of feeling, would study the writings of the Reformers, he would see that regeneration was never confounded with the life of a regenerated Christian, but was always taken for the first admission of a man into the Christian covenant. It was always used in this sense by the compilers of our Liturgy, and those holy men were closely following St. Paul, when they assumed that baptism is the act by which we are ingrafted into the Church. We have already referred to the Apostle's words in his Epistle to the Galatians. "*For ye are all the children of* God *by faith in* Christ Jesus: *for as many of you as have been baptized into* Christ, *have put on* Christ." (Gal. iii. 26, 27.) If words have any meaning, the Apostle plainly argues, that as many as have been baptized are made the children of God; *i. e.* his adopted children; *i. e.* they are begotten again spiritually; *i. e.* they are regenerated: and the Church of England says no more than this in her Catechism, her Baptismal Service, or any other part of her Liturgy. Mr. Riland would make us believe that baptism merely gives an admission into the *visible* Church; but this distinction of the visible and invisible Church is not warranted by Scripture, and although we may make it for convenience, the question of baptismal regeneration is not at all affected by it. The visible Church comprehends the believers in Christ while they are alive and visible in this world, and is merely opposed to the invisible Church, or the body of believers who hold communion with Christ in another state of being. It is impossible to conceive of the invisible Church that it is any thing but *holy and without blemish;* whereas many persons are members of the visible Church here on earth, who will not be members of the invisible Church hereafter. It is, however, a mere quibble to say that a man is not regenerated at baptism, because he is only admitted into the visible Church. It is the only Church into which he can be admitted on earth; but if his admission into the visible Church conveys to him that spiritual assistance by which he is [may be] finally admitted into the Church triumphant in heaven, his new birth unquestionably began when he was first admitted into the visible Church.—*British Critic.*

PRACTICAL.

We are delighted with the text and commentary in the following excellent paragraph from the 'Boston Recorder,' which richly deserves its place under the head of "*practical.*"

WEEKLY CONTRIBUTIONS.

The following resolution was adopted by the New-Jersey Episcopal Convention, at its late session:

Resolved, That, at the instance of the Bishop, it is affectionately recommended to every Episcopalian of this Diocese to commence immediately, and henceforward to continue, a weekly appropriation and contribution for the promotion of Christian knowledge and piety, on the principle recommended by St. Paul, 1 Corinthians 16th chap. 2d v. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—It being recommended that at least five cents in each week, be given; the proceeds of such appropriations to constitute an annual fund, to be known as the "Offerings of the Church."

On the first day of the week,—the day of our Lord's resurrection,—a day devoted to religious purposes, and when our minds are withdrawn from the business of the world, and in a proper temper to give religious considerations their due weight. It is lawful to do good on the Sabbath-day; and this passage shows it to be proper also to consider what are our resources for doing good. Questions relating to the amount of our contributions from time to time, are *religious*, and not secular.

Every one of you,—not a few of the more wealthy, but every one, may properly take part in the application of wealth to purposes of benevolence.

Lay by him in store,—so that it shall be ready when needed, and especially that it may not be appropriated to any other than benevolent purposes; it is to be laid by as Sabbath-money, as devoted especially to the service of Him who rose from the dead on the Sabbath.

As God *hath prospered him,*—not just five cents, or five dollars a week; unless—which is rarely the case—your income and expenditures are so fixed and regular that there can be no necessity for a separate estimate each week. As God hath prospered him; for does not God sometimes—often, give to those who love his cause, prosperity, for the very purpose of bringing wealth under the control of right principles and feelings? Is it for that purpose, reader, that he has given *you* success? How conscientiously ought you to watch over the motives that lead you to retain any thing from his treasury.

We have two questions to propose in this connexion:

1. Is it not a duty—would it not be for our own spiritual good, to devote some stated hour, at least once a week, to the consideration of questions connected with the use of that property, whatever it may be, of which God has made us stewards? Not that such questions should be banished from our thoughts at all other times; but would not the *stated hour* secure for them more adequate attention? "The Lord hath prospered me thus and thus; what would He have me do with these intrusted talents?"

2. Is not the Sabbath the best time for reflecting on such questions? Ought they not to be decided in the spirit of that day? Is it probable that they would be decided so much in that spirit on any other day? Is not the closet a better place for it than the counting-room, the field, or the shop; and the still small voice of the Bible and of conscience, a safer monitor than the hum of business?

DEVOTIONAL.

CHRIST PRESENT WITH US.

He constrained his disciples to get into the ship, and to go to the other side before.—*Mark* vi. 45.

It appears to have required some effort to persuade the apostles to part from their Master. It is well when we thus love our Lord and Saviour; when we grieve, as we perform the voyage of this present life, to be apart from his blessed presence. In many respects may our existence be compared to this passage of the disciples over the sea of Galilee. We have a sea to cross, the waves whereof are many times high, the wind contrary. Our night is dark, as compared with the light in which God dwelleth; with a day of glory, in which we hope to dwell for ever. "He constrained the disciples to get into the ship." We choose not for ourselves, but God chooseth for us, when we shall be born, and in what condition of life, under what degree of light and grace our faith and obedience shall be tried.—"And when he had sent them away, he departed into a mountain to pray." Whilst we toil on earth, our Lord has ascended up on high, and in heaven is making intercession for us. "And he saw them toiling in rowing, for the wind was contrary." We must not think to pass over without toil. We have to strive, to wrestle, to run as in a race, to row as against waves and wind. And the wind is contrary. The current of affairs in this world sets strong against our heavenward course. Readily it would help us the other way. Swiftly would the cares and pleasures of life hurry us, unless we toil and strive against their influence, far distant from the haven where we would be.

But though we grieve to be thus absent from our Lord, let us remember, for our comfort, he sees our toil, and in the hour of peril he will come nigh to help. At a distance, and in the dark, he saw the disciples in their difficulty.—He seeth afar off, even in heaven, his dwelling-place. He seeth us, and those purposes and struggles of ours, which we deem most secret in the soul. He can, in some way we know not, come nigh to us in all our trials, walk as on the waves of our affliction, and say to our troubled hearts, "Be of good cheer: it is I; be not afraid."

Hence let us for ourselves conclude, first, that all we do, and all we suffer, we do and suffer under the eye of God; under the eye of our Saviour Christ; who seeth us, and willeth not that we perish, but rather that we should be converted and live. Let us accustom ourselves to think of his presence, not with fear only, but with hope and joy; not to cry out, as though it were a spirit, that is, with superstitious terror, but to apply to him as to a friend, who is able "to save them to the uttermost that come unto God by him." (Heb. vii. 25.) Secondly, let us learn not to be cast down, though in many things we seem not immediately to enjoy the help or comfort of his presence. Though He hide away his face from us for a time, though we feel within ourselves no cheering consciousness of his assisting grace, He is none the less sure, if only we have faith, to give us, in the end, salvation. And thirdly, the more lively is our own faith, the more deeply we are convinced of our Saviour's presence for our good; so much the more diligently let us, like the people of Gennesaret, when we know him ourselves, make him known to others. Let us, by our life and conversation, make plain to all around us, that heaven is the harbor we are toiling to attain; and that He, through whose help we hope to reach it, is Jesus Christ our Lord.—*Girdlestone.*

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